

# THE CHRISTIAN REMEMBRANCER;

OR, THE  
**Churchman's**  
BIBLICAL, ECCLESIASTICAL, AND LITERARY  
MISCELLANY.

No. 64.

APRIL, 1824.

[No. 4, Vol. VI.]

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London :

PRINTED FOR C. & J. RIVINGTON,

NO. 62, ST. PAUL'S CHURCH-YARD, AND NO. 3, WATERLOO-PLACE, FALL-MALL;

To whom all Communications respecting this Publication are to be directed.

PRICE ONE SHILLING AND SIXPENCE.

R. Gilbert, Printer, St. John's-square, Clerkenwell.

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THE  
CHRISTIAN  
REMEMBRANCER.

No. 61.]

APRIL, 1824.

[VOL. VI.]

RELIGION AND MORALS.

ON TEMPTATION.

GENESIS iii. 6.

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise—she took of the fruit thereof, and did eat.

"THE thing that hath been," saith the preacher, "it is that which shall be," "and there is no new thing under the sun." And to what can this declaration be more justly applied than to the temptations by which human beings are assailed! In all the trials to which we are exposed, what new thing does the enemy whisper in our ear? what suggestion does he insinuate into our hearts? with what specious argument does he mislead our understanding? Even those old and hackneyed pences, by which our first parents were originally beguiled, and guilt and death brought into the world. That forbidden fruit is good and pleasant, and to be desired, was the false persuasion of Adam and Eve, when they broke God's commandment and forfeited his favour. And whatever artful or gaudy dress may be contrived for its concealment, it is the same persuasion which finds its way to your bosom, as often as you sin. The tempter is still able to gain attention, and confidence—and lulled into security by his specious

REMEMBRANCER, No. 64.

representations, we believe that vice is good and pleasant; we believe that it can increase our gratification and our wisdom, and we imitate her, *who took of the fruit thereof, and did eat.* As the deception is general, extending to all classes, and all ages—as the deception is fatal, ruining the body and the soul—as the danger is greatest among the inexperienced and the innocent, it cannot be wholly unprofitable to devote some time to the examination of it; and ask you to beware of one *who is more subtil than any beast of the field*—and who still *goeth about like a roaring lion, seeking whom he may devour.* Let those who submit reluctantly to restraints and prohibitions, inquire what benefits Adam reaped from freedom. Let him who pants eagerly for enjoyment and pleasure, persuade himself to remember their bitter fruits. Let all who are disposed to exchange innocence for knowledge, recollect that the opening of our first parents' eyes, though it taught them to know good and evil, taught also that the latter was their portion and punishment, and that the former was forfeited and gone. Such meditations are well suited to the circumstances of the present season; and calculated to bring down blessings upon every one by whom they are entertained.

The first artifice of Satan in his  
C c

attack upon Adam and Eve, was to rouse their pride by reminding them of their dependance. *Hath God said ye shall not eat of every tree of the garden?* Are ye not at liberty to consult your own tastes—to be guided by your own reason? Are you still in a state of childhood and pupilage—tied down by rules of which you cannot see the object—restricted in the gratification of your rational and innocent desires? Is this the state to which you are condemned, and to which you submit? These were the thoughts which the serpent suggested to Eve—and from thoughts such as these few of her descendants are secure. There is a spirit of independence in the human heart, which may lead under proper guidance to the most desirable goal, but which unguided and unrestrained, as it too frequently is found, leads to that dislike of subordination and obedience which can have but one miserable termination. The young person who will not honour his father and mother, the aged who refuse to be subject to the regulations of society, the impious who scoff at the authority of God, are all under the influence of the same devilish delusion, are all sacrificing at the shrine of pride, are cherishing a viper, who will presently sting them to the quick. When you are asked, or when you ask yourself in the words of the serpent—“*Yea hath God said ye shall not?*” Answer—He both hath said it, and hath the right to say so. Neither conceal nor lament his superiority or your own dependance. Confess yourselves to be, as you most unquestionably are, responsible and therefore subject creatures. Subject to God’s laws, whether you approve of them or not. Responsible for his gifts, whether you accept or despise them. Bound to comply with whatever he requires—bound to obey and honour those whom he has set over you—bound to abstain from every act that he prohibits—and to forego and re-

nounce not merely the one tree in the midst of the garden, to which his original restriction was confined—but every other fruit that the earth produces, every line of conduct which the world offers to your choice; all its pleasures, and all its hopes, if he should think proper to require it. The deceiver says, *ye shall not surely die*, though ye disobey the injunctions of Christ: truth pronounces an opposite sentence, and warns you, in spite of your present security, that the *wages of sin is death*. The obstinately wicked and foolish may defy God’s power—may challenge his right to our services and our obedience—may pride themselves upon their imaginary superiority to prejudice, upon their hardihood and boldness in crime. But let not their example draw you aside—do not believe that you can be better or happier for aspiring to an independence of which you are not capable. Restraint and control are essential ingredients in your well-being. The young can never be adequate judges of what conduces most to their welfare. Considered with respect to God, the whole human race are children, deeply in need of his parental care, bound to be grateful for his fatherly love, bound to submit to his fatherly correction. *He hath said, ye shall abstain from sin, ye shall believe in Christ, ye shall embrace the Gospel, ye shall comply with its requisitions.* And of all who neglect his mercy and his power, he has declared, *they shall surely die*.

The second great temptation by which Satan ruins souls, is the persuasion that sin will prove a plentiful source of satisfaction. We are made to believe that *the tree is good for food*; it appeareth *pleasant to the eyes*; and on these unsubstantial suppositions and appearances we are willing to risk the favour and support of God. Every thing that our first parents possessed was *very good*, and they might freely eat of every tree, save one. But that

one they chose to fancy more attractive than the rest, and they yielded to the strength of the attraction. And is not the same thing done by us, when we refuse to be contented with innocent pleasure, and covet some forbidden fruit? We imagine that it is good, pre-eminently good for food. We indulge ourselves in contemplating its pleasant appearance, and this anticipation of an unknown enjoyment is suffered to seduce us into sin. What right had Eve to think or say that the tree of knowledge *was good for food*—when the great source of all knowledge, all life, and all goodness, had forbidden her to taste upon pain of death? Supposing that the fruit was *pleasant to the eye*, of a more enticing form, and a brighter lustre, than the other productions of nature by which it was surrounded, where was the propriety or prudence of obtaining such a trifling prize, at a risk so incalculably beyond its worth? There is one excuse, and only one, which can be urged for such monstrous folly; and it is an excuse of which we are for ever deprived. Adam and Eve had no experience of the melancholy effects of sin. We have ample proofs of the evil that follows in its train. They saw the brightness of its outward mask, but could not contemplate its ghastly features. They saw the painted sepulchre, but we enter into the chambers of the dead, and find them full of bones and rottenness. Whatever may be the appearance or promise of sin, we have but to look back upon our own experience, we have but to cast a glance around, and survey the uniform results of transgression; and we may be convinced that *the tree is not good for food*; that its colour and its shape are mere deceptions of sense, and that poison of the deadliest nature lurks beneath. Can you reflect upon a single breach of duty, which has procured you the gratification which it promised? Pleasant as it may have been for the moment,

can you now pronounce that it was good? If not, we may surely say, that your *eyes are open*, and that every crime of which you are guilty is a crime committed against your better judgment. Though the tempter says that you will rejoice in sin; that you will be the better for a lie or a fraud; for an act of disobedience to parents, or disrespect for their authority; for an act of profaneness against God, or for habitual neglect of him; every one who will take the trouble to observe and inquire, may ascertain that these representations are false. They spring directly from the father of lies, and are worthy of their ignominious sire. They seduce and betray the innocent; but are nothing better than a pretence in the mouth of the experienced sinner. He knows their utter worthlessness: and if he ever denies the fact, it is with the silly hope of silencing his own conscience, or the detestable desire of overpowering yours. He knows, that in the long run the breach of God's commandments is neither good nor pleasant; and may his example and his knowledge, prove a guide and a warning to you!

The third temptation distinctly alluded to as contributing to the fall of man, is the undue desire of knowledge. "*God doth know, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.*" You observe, that the expectation here held out, was not an expectation of the knowledge which is suited to mankind, but of some superior, and superhuman wisdom. "*Ye shall be as gods.*" Had the inhabitants of paradise limited their desire of knowledge, to such as their Maker had designed them to acquire, the wish would not only have been innocent, but laudable. *Wisdom exceedeth folly, as light excelleth darkness*—and with the single exception of spiritual perfections, God has no greater gift for men upon earth, than *a wise and an understanding*

heart. But such wisdom never prompts us to the commission of unlawful actions, such wisdom is not to be acquired by transgressing the commandments of God. *The tree to be desired to make one wise, is not the forbidden tree, of which it is death to taste; but the tree of life, which we may eat and live for ever.* True knowledge makes men humble, pious, and obedient. False knowledge *puffeth up*, and gives us a desire of being as gods. There is much even now, which you had better never learn. The mysteries of infidelity, pollution, and crime, are mysteries of which it would be well, if we could all continue ignorant. But as this dreadful learning does exist in the world, and as their own or others frailty makes many men acquainted with it, the principal point to be guarded against, is the sacrifice of innocence for knowledge. Never desire to be acquainted with those subjects which are only known to sinners. Curiosity, under proper control, is a great source of human effort: but let it not escape from the bands of virtue, or tempt you to pry into forbidden secrets. There is a bashfulness which may be numbered among the more peculiar ornaments of youth, and is not easily prized above its worth. But there is also another and a false shame, a shame of appearing behind hand in the ways of the world, which it behoves you to avoid or correct. If you associate with those who are less innocent than yourselves, they will ridicule your ignorance of the paths of vice, and invite you to partake of the fruit which makes one wise. But do not consent to purchase wisdom at such an unhallowed rate. Believe not that any one, whose good opinion is worth having, will think the worse of a young person for his want of that acquaintance with the things of this world, which is only acquired by crime. Be assured that the sinners, who may excite your envy, who may appear to your inexperienced eyes *to be as gods, knowing good*

*and evil*, be assured that such persons, though they make a mock of your simplicity, or affect to pity your misfortune, will wish, before their sun has set, that they could place themselves in your situation, and would renounce all the gratification of superior knowledge, could they recover the innocence they have lost. Wisdom obtained by wickedness, will make them ashamed at last. For a season, a short season, it may be a boast and a pride, but *the Lord God will say unto them, what is this that thou hast done?* and they will be speechless, not knowing how to reply.

Such are the temptations with which you and all men are assailed. *The lust of the flesh, the lust of the eye, and the pride of life.* The desire of independence, the desire of pleasure, the desire of irreligious and forbidden knowledge, such are *not of the Father*, come not from the God who has made and preserves us, but from the great enemy of our immortal souls, the tempter who would fain persuade us *to make shipwreck of the faith*—let not his persuasions gain admission into your mind—God *has made us a way by which we may escape*, when we are tried—let it be diligently sought out and warily followed. He has placed you from your birth in what may be regarded as a second paradise, in the church of his son Jesus Christ, where every provision is made for your spiritual support; and in which you may flourish and live for ever. If you had nothing to rely upon, except yourself, you would be placed in a most precarious situation: since the same tempter who subdued Adam is on the watch for your ruin, and your natural power of resistance is gone. But Christ supplies you with supernatural strength. His atonement, his intercession, his grace, his commandment, his church, his sacraments, are so many means by which he has undertaken to uphold you, so many pledges of his power and his love. And why should you

be regardless of his claims—why should you be dissatisfied with that ample range of knowledge and of enjoyment which is allotted to you by the dispensation of your Redeemer, and sigh for a more extended scope. You are placed in his own garden, in the vineyard that is walled in and fenced on every side, and prepared for bearing fruit in its season. You may eat of the fruit of the trees of the garden, of all the trees except the forbidden one, which produces sin. And why should you feel inclined to violate that solemn prohibition? Why, with so much real pleasure before us, with such noble opportunities for acquiring and increasing wisdom, you should fix your desires upon sinful enjoyment or unlawful knowledge, is a

problem which could not be solved without the aid of that book, which assures us, that although *we were made originally upright, yet have we sought for ourselves many inventions*—We have sought, and found, sin and death—We have deserved and we have incurred expulsion from paradise, and exposure to punishment. But may He, by whose sacrifice that punishment is removed, enable you to continue among the faithful members of Christ, to resist the temptations of pride and of pleasure, to sacrifice what is apparently pleasant to what is really and substantially good, to refuse and reject the fruit of which *Eve took and did eat, and to stretch forth your hand unto the Tree of life, and eat and live for ever.*

M.C.

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### BIBLICAL ILLUSTRATIONS.

Job xxxix. 14.

Which leaveth her eggs in the earth, and warmeth them in dust.

“In our way over the plain, we fell in with an ostrich’s nest; if so one may call a bare concavity scratched in the sand, six feet in diameter, surrounded by a trench equally shallow, and without the smallest trace of any materials, such as grass, leaves, or sticks, to give it a resemblance to the nests of other birds. The ostriches to which it belonged, must have been at that time feeding at a great distance, or we should have seen them on so open a plain. The poor birds at their return would find that robbers had visited their home in their absence; for we carried off all their eggs. Within this hollow, and quite exposed, lay twenty-five of these gigantic eggs, and in the trench nine more, intended, as the Hottentots observe, as the first food of the twenty-five young ones. Those in the hollow, being designed for incubation, may often prove

useless to the traveller, but the others on the outside will always be found fit for eating.”—*Burchell’s Travels in the Interior of Southern Africa.*

Deut. xiv. 1.

Ye are the children of the Lord your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

“A short distance farther, I met an old woman, who, having heard that I was desirous of knowing every thing relative to their customs, very good-naturedly stopped me to show her hands, and bade me observe that the little finger of the right hand had lost two joints, and that of the left one. She explained to me that they had been cut off at different times, to express grief or *mourning* for the death of three daughters. After this, I looked more attentively at those whom I met, and saw many other women, and some of the men, with their hands mutilated in the same manner.”—*The Same.*

1 Sam. xiv. 25.

And all they of the land came to a wood ;  
and there was honey upon the ground.

"As we made our way through bushes and over rough ground, where no path could be found to guide us or render our travelling easier, the Hottentots sometimes, by choosing a smoother road, were scattered at a considerable distance from each other. To this circumstance, we were indebted for some delightful *wild honey*, as one of them chanced thus to observe a number of bees entering a hole in the ground, which had formerly belonged to some animal of the weasel kind. As he made signs for us to come to him, we turned that way, fearing he had met with some accident ; and, indeed, when the people began to unearth the bees, I did not expect that we should escape without being severely stung. But they knew so well how to manage an affair of this kind, and had gained so much experience, that they robbed the poor insects with the greatest ease and safety. Before they commenced digging, a fire was made near the hole, and constantly supplied with damp fuel to produce a cloud of smoke. In this the workman was completely enveloped, so that the bees returning from the fields, were prevented from approaching, while those which flew out of the nest, were driven by it to a distance. Yet the rest of our party, to avoid their resentment, found it prudent, either to ride off, or to stand also in the smoke. About three pounds of honey were obtained ; which, excepting a small share which I reserved till tea-time, they instantly devoured in the comb ; and some of the Hottentots professed to be equally fond of the *larvæ*, or young imperfect bees. This was the first honey which had been found since we left Cape Town, or, at least, which I had partaken of : it appeared unusually liquid, and nearly as thin as water ;

yet it seemed as sweet, and of as delicate a taste, as the best honey of England, unless the hard fare to which I had been forced to accustom myself, might, by contrast, lead me to think it much better than it really was."—*The Same*.

Isaiah xxxv. 6.

Then shall the lame man leap as an hart,  
and the tongue of the dumb sing : for  
in the wilderness shall waters break  
out, and streams in the desert.

"At this high level, we entered upon a very extensive open plain, abounding, to an incredible degree, in wild animals ; among which were several large herds of quakkas, and many *wilde-beests* or *gnues* : but the *springbucks* were far the most numerous, and, like flocks of sheep, completely covered several parts of the plain. Their uncertain movements rendered it impossible to estimate their number, but I believe if I were to guess it at two thousand, I should still be within the truth. This is one of the most beautiful of the antelopes of Southern Africa ; and it is certainly one of the most numerous. The plain afforded no other object to fix the attention ; and even if it had presented many, I should not readily have ceased admiring these elegant animals, or have been diverted from watching their manners. It was only occasionally, that they took those remarkable leaps which have been the origin of the name ; but when grazing or moving at leisure, they walked or trotted like other antelopes, or as the common deer. When pursued, or hastening their pace, they frequently took an extraordinary bound, rising with curved or elevated backs, high into the air, generally to the height of eight feet, and appearing as if about to take flight. Some of the herds moved by us almost within musket-shot ; and I observed that in crossing the beaten road, the greater number cleared it by one of those flying leaps. As the road was quite



smooth, and level with the plain, there was no necessity for their leaping over it; but it seemed that the fear of a snare, or a natural disposition to regard man as their enemy, induced them to mistrust even the ground which he had trodden."—*The Same*.

1 Tim. v. 10.

If she have washed the saints' feet.

"I now for the first time, had an opportunity of witnessing the old colonial custom, of *washing feet* after supper. A maid-servant carried round to each member of the family in turn, according to age, a small tub of water, in which all

washed in the same water. It must be regarded as a proof of their good sense, that they showed respect to the habits of a foreigner, by not pressing me to join in this ceremony: the tub was merely offered to me, and then passed on. But this custom is, I believe, gradually wearing away, throughout the colony. Its utility was more evident in former times, when the colonists went without stockings, as indeed many do at the present time; but since the country has become so much richer, that almost every person can afford to clothe himself more completely, this practice is falling into disuse."—*The Same*.

## ECCLESIASTICAL HISTORY.

### No. 27.—*Edward the Third.*

THE wars which distinguished the reign of Edward the Third, the captive monarchs who graced his triumph, and the chivalrous son who shared his glory, occupy the principal place in the ordinary histories of the age. Closer observers have not failed to remark, that from this æra we may date the power and influence of the House of Commons, and the first germ of the Reformation. Edward's victories, and towards the conclusion of his life, his disasters and defeats, were a continual drain upon the purses of his people, and when once they had learned to couple the redress of grievances with the replenishment of the exchequer, the frequency with which the latter was required, afforded many favourable opportunities for insisting upon the former. When the King declined in age and vigour, the jealousies of his sons divided the nation into parties, and the Commons received as decided support from the Black Prince, as the courtiers obtained from his brother John of Gaunt. The whole history of the reign, proves that the

minds of men were unsettled. There was an evident tendency to alteration, if not to improvement. And the sedition and tumults which occurred under Richard the Second, and the contests between York and Lancaster, for which they silently prepared the way, may all be perceived in their embryo state, in the complaints and remonstrances of King Edward's Parliaments, in the support which they received from the most distinguished of his children, and in the ambition and rivalry by which that support was rendered necessary.

Still more distinctly may we trace the future power of the Reformation in the unbridled excesses of the Pope and his agents; and in the murmurs which they universally excited. Whatever may be thought of Wicliff or his immediate followers, were they ten times more worthless than the Romanists endeavour to make them appear, it would still be true, that Papal encroachments, corruptions, and exactions, had now nearly reached their limit, and the commencement of a reaction would continue plainly visible on the canvass. Reserving our remarks upon



Wicliff for another Number, the present sketch will be devoted to those ecclesiastical occurrences of the reign of Edward the Third, with which the Reformer was altogether unconnected.

The first event of any consequence, was the quarrel between the King and Stratford, Archbishop of Canterbury. This Prelate before his advancement to the primacy, was one of Edward's principal ministers, Bishop of Winchester, and Chancellor. The King and the Pope concurred in his appointment, and the Monks of Canterbury made a virtue of necessity, and elected him to fill the vacant see. The Pope's object was to make an opening at Winchester, for Orlton Bishop of Worcester, who was patronized by the King of France. And it is difficult to conceive a stronger instance of the Pope's authority, and of the mischievous purposes to which it was applicable, than is furnished by the success of this scheme. It was at first opposed by Edward, but he was subsequently cajoled into compliance, and became the tame spectator of a transaction, by which a Prelate who had proved himself to be in Philip's interest, was rewarded for his treachery with the rich Bishoprick of Winchester. Thus through the kindly intervention of Rome, English preferment became the reward of French services, and one of the most able and powerful of our sovereigns consented to promote the creature of another monarch, his great rival and enemy.

Stratford is not chargeable with attachment to the court of Rome. On the contrary, he is said to have convinced King Edward of his right to the throne of that kingdom, and urged him on to that assertion of his claim, by which Europe was so long disturbed. When the burden of the war began to press heavily on the people, and the supplies granted by Parliament proved insufficient for its maintenance, Edward returned unexpectedly to England, and or-

dered the Archbishop, the Bishop of Chichester, and the Bishop of Coventry to be arrested. The two latter filled the posts of Lord Chancellor, and Lord Treasurer, and the particulars of the accusation against them are not recorded. They were probably proceeded against as members of the administration, of which the Archbishop was at the head, and as accomplices in the crimes for which he was subsequently arraigned. The charges against the Primate, according to the reports of historians amounted to high-treason. He was suspected of having been either overawed by the Pope, or corrupted by the King of France into an opposition to the war, which he had originally recommended, and it is stated that he both counselled Edward to conclude a dishonourable peace, and prevented the success of his campaigns by withholding the necessary supplies. The falsehood of these suspicions is clearly established. Alarmed at the imprisonment with which he was menaced, Archbishop Stratford repaired to Canterbury, and refused to surrender to the king's messengers, or to answer before any tribunal except the Parliament. His stay at Canterbury was employed in strengthening himself by ecclesiastical censures, and by courting the favour of the people. He harangued publicly in his Cathedral, upon the errors of his past life, upon his excessive attention to temporal affairs, upon the consequent neglect of his spiritual duties, and upon his wish, in imitation of the canonized Becket, to renounce the employment of Courts and the favour of Kings, and devote himself to the care of his master's sheep. At the conclusion of this harangue he solemnly excommunicated all disturbers of the public peace of the kingdom, all violators of the privileges of the Church, or the liberties of Magna Charta, and all false accusers of the Bishops or Metropolitans. The Bishop of London, and other Suffragans were required

to publish this sentence throughout their dioceses.

Edward met it with proclamations of an opposite tendency. He reproached Stratford with ingratitude, misgovernment, and extravagance; attributed the recent disasters to a failure of the supplies; and declared that the money levied upon the people, would have been sufficient for all the expences of the campaign, if it had been honestly collected and brought to account. The Archbishop replied in a very high tone, reminded the King that the Sacerdotal power was superior to the Regal, that Emperors had been excommunicated for presuming to condemn the Clergy, and that he and his council "by calling the ministers and priests of God Almighty to account, had in effect been so hardy as to sit in judgment upon the Divine Majesty." The particular answers of the Archbishop are more direct and satisfactory than would be anticipated from this extravagant introduction. He denies having done more than join in the common opinion in favour of Edward's claim to the French throne, asserts his own innocence in all matters connected with his administration of public affairs, and offers to defend his conduct therein before the King and the Parliament. The charge of profusion and corruption is retorted upon the King's immediate attendants; and the Primate concludes by declaring, that although he had crossed the channel two-and-thirty times on the public service, besides several journeys into Scotland, he had lived principally upon his own fortune, and never received more than three hundred pounds from the Exchequer. In the end a Parliament was summoned. The Archbishop received his writ, but was refused admittance to the House of Lords, and desired to plead to an information brought against him in the inferior courts. He asserted the right of being tried by his Peers, and after some dispute

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and delay, it was conceded to him. Here the matter ended. The King obtained a further supply of money, returned to prosecute the war in France, took Stratford again into favour, and made him one of his ministers. Two years afterwards, the articles of impeachment were declared frivolous and false; and the Primate was permitted as heretofore, to divide his time in very unequal portions, between the affairs of the Church and the State.

His unbecoming and excessive attachment to the latter, appears to have been his principal fault; and it was a fault which Edward tempted all his Bishops to commit. The rival parties in his Cabinet were headed, the one by Archbishop Stratford, the other by Bishop Orlton. William of Wickam was for many years his chief favourite and minister, the great builder of his palaces, and dispenser of his bounties; and there are abundant proofs of the ability with which he discharged his important trust. It is only to be regretted, that a Prince who selected such skilful servants, should not have directed their attention to their more peculiar duties. The improving sense and intelligence of the people began to shew them, that military and civil employments were not the proper sphere of action for Archbishops and Bishops. And King Edward was petitioned by his Parliament, (Ann. 1370) that the offices of Chancellor, Treasurer, and Keeper of the Privy Seal, should be bestowed for the future exclusively on the Laity. He promised to grant their prayer, but he did not keep his word. The Clergy proved so useful to the monarchs of that age, that they were pressed into every service. And while the French Prelates fought in their master's armies, and lost their lives in his service, the English devoted themselves to more pacific occupations. Archbishop Stratford and Bishop Orlton, were, as we have already seen, the ambassadors and minis<sup>ts</sup>

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ters of King Edward; William of Wickam, was the superintendant of his great public works, and his agent in all descriptions of business, while the Courts of Law, and other departments were filled almost entirely with the Clergy. In neighbouring nations, things were rather worse than better; two French Archbishops, and the High Pryor of France having been killed at the battle of Cressy. The glaring impropriety of such practices as these, may be considered as one of the causes which weakened the influence of the Pope, and gradually prepared men to cast off his yoke.

In fact his temporal yoke pressed so severely in the reign of Edward the Third, that incessant attempts were made to remove it. His spiritual power was not yet generally questioned. The usurpations of which he was guilty in his civil capacity, made themselves felt. Statute after Statute was passed against *Provisions and Reservations*. The Parliament proved itself to be in earnest, by the perseverance with which these laws were amended, reinforced, and perfected. The King having remonstrated in vain with the Pope, and being informed in a contemptuous tone, that the Emperor and King of France had submitted to the Holy See, replied, that if those potentates should take the Pope's part, he was ready to give battle to them both, in defence of the liberties of his crown. It was enacted that the court of Rome should not present to any Church preferment in England, and that whoever disturbed a patron under the authority of a papal provision, should be fined and imprisoned at the King's discretion. And when the Pope had the folly to demand the payment of King John's annuity, a badge of vassalage which had only been submitted to by the weakest princes, it was unanimously agreed by all the estates of the realm, that John's grant was null and void, being without the concurrence of

Parliament, and contrary to his coronation oath.

In the earlier part of the reign, a formal remonstrance was made to Pope Clement, by the King and the great Council, on the subject of provisions and reservations. Clement's extravagance had exhausted the papal treasury.—(*Walsingham*, p. 515.) In order to replenish it he had recourse to the usual practices; but carried them farther than his predecessors had ventured to do. He erected several new Cardinalships, conferred them upon his own courtiers, and endowed them with livings to a large amount in England. These endowments or *provisions* were declared null by the king; and the correspondence upon the subject has been preserved in *Walsingham's History*. The King states that his ancestors, and the ancestors of his nobility, had so munificently endowed the Church in his dominions, that the vine of the Lord flourished and bore fruit, until a wild boar out of the woods destroyed it. The impositions and provisions of the Apostolic See, recently become more grievous than ever—have diverted Church property from its proper channel, and bestowed it upon unworthy men, for the most part aliens, and often enemies of the King. These persons never reside on their benefices, and neither know the faces nor understand the language of the sheep committed to their charge. Thus is the worship of Christ diminished, the cure of souls neglected, hospitality abolished, the rights of the different Churches are lost, the houses of the Clergy fall into decay, the devotion of the people is extinct, and the Clergy of the country, men of great learning and honest lives, who might occupy these posts advantageously for themselves and for the public, desert those pursuits in which they see no prospect of success. Thus also the right of patronage, inherent in the crown, and in individuals, is weak-

ened, and will ultimately be taken away. The treasure of the country is exported to enrich our neighbours, if not our enemies; the evil is felt and declared to be intolerable by the community at large, and a speedy and effectual remedy must be devised. We appeal therefore to the successors of the Prince of the Apostles, as to persons commanded to feed not shear the Lord's sheep, to strengthen not oppress their brethren; and intreat them for the future to leave patrons in possession of their patronage, and to allow Cathedral and other Churches the liberty of free elections. Our predecessors were accustomed to fill up those Churches with fit men by their own royal authority. Until at the instance of the Holy See, they conceded the election to the chapter, upon conditions which that See confirmed. By the use which is made at Rome of provisions and reservations, the elections in chapter are virtually set aside, the conditions before alluded to are broken; the whole compact, being violated by the Pope, is void, and the King is restored to his ancient right and prerogative. His Holiness is therefore humbly desired to put an end to these intolerable evils.

Such is the substance of the King's epistle, written originally in Latin, and recorded by Walsingham. Fox translates the letter from the Parliament, written in French. The purport of both is the same, but the language of the latter more forcible and peremptory. It runs in the names of "the princes, dukes, earls, barons, knights, citizens, burgesses, and all the commonalty of the realm of England, in Parliament assembled," and it makes no mention of the King's right to appoint to bishoprics, &c. In other respects it does not differ from the epistle in Walsingham, and the facts asserted in both are fully borne out by a variety of independent authority.

The pretence upon which Pope Clement justified his conduct, was that the newly-appointed Cardinals were employed in transacting the business of the Church of England; and that they would attend to it more punctually and more pleasantly when their revenues were derived from that country. The artifice, however, by which these papal provisions were preserved from immediate destruction, was a well-timed compliance with the wishes of the King. If a chapter proved contumacious, and did not elect the monarch's nominee, the affair was generally arranged by a provision from the Pope. There is one instance of this, mentioned by Walsingham, more disgraceful than the rest. In the year 1333, the chapter of Durham elected one of their own monks. He was confirmed and consecrated by the Archbishop of York, although it was understood that King Edward favoured another person. This person, named Richard de Bury, was one of the King's Chaplains, and having procured the usual letters from Rome, he was consecrated at Chertsey by the Bishop of Winchester, and immediately took possession of the See of Durham; the regularly elected Prelate being sent back to his cloister, a Bishop without a Bishopric. Upon the death of Bury, in 1345, the King applied to the Pope in favour of Thomas Hatfield, his Secretary. This event taking place shortly after the Parliamentary proceedings already described, is rightly considered by the historian as highly opprobrious to Edward. But the Pope resolved to keep the King in countenance; gladly acceded to his request, and being told by his Cardinals that the man was of a trifling character, and a layman, answered, if the King had recommended an ass for the turn he should have prevailed\*.

Such were the compromises and

\* See Walsingham, *Hist. Ang.* p. 133. and *Upodig. Neustria*, p. 516.

accommodations by which Popes and Princes played into each other's hands. And we could hardly find a more convincing proof of the iniquity of the system, than that popish writers have no other excuse for such enormities, than that the Pope, poor innocent prelate, was decoyed into them by the secular monarchs. If this be true, the Pope was the unconscious instrument of his own aggrandizement. Since for every provision bestowed at the King's request upon his favourites, ten were bestowed from bribery or nepotism, upon the creatures of the Apostolic See.

The fairest and soundest decision upon the merits of the question is, that the guilt of the papacy was enhanced by this scandalous coalition. Not content with plundering the Church in their own proper persons, for the supply of their own proper necessities, the Popes of the fourteenth century entered into a compact with the Princes of Europe, by which a similar privilege was conferred upon the latter also. The injudicious advocates for the Romish court, persuade themselves that enough has been accomplished, when the misconduct of the Kings is established. Do they think us so blind as not to see that this misconduct was winked at, encouraged, and taught by the pretended successor of the Prince of the Apostles\*?

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\* If the reader wishes to see this system artfully glossed over and defended, he may refer to Mr. Lingard's *History of England*, vol. iii. p. 144, for an entertaining specimen of sophistry or self-deceit. The Pope's provisions and reservations are said to have devolved upon him, instead of having been usurped by him; the falsehoods of his Holiness respecting the Italian Cardinals are termed a condescend-

In the 48th year of his reign, Edward the Third ordered an account to be taken of the Ecclesiastical Benefices in the hands of Italians and other strangers. Fox transcribes a part of the returns, but assures us that a correct list would occupy half a quire of paper. Not less than fourteen Cardinals appear on the roll; and their preferments seem to have been conferred with very little selection, and no narrow limit. Lord Francis of St. Sabine, Priest and Cardinal, was Dean of Lichfield, and a Prebendary of York. Lord Reginald of St. Adrian, Deacon and Cardinal, had the Parsonage of Godalming, and the Deanery of Salisbury, with the Churches and Chapels thereunto annexed. The Deanery of York, and the Archdeacons of Suffolk, York, Berks, Dorset, Canterbury and Wells, were in the hands of these Italian absentees. So ineffectual after all were the laws and remonstrances of King Edward. Neither he nor his superior Clergy desired that they should be complied with. The Pope had a manifest interest in preserving his usurped power; and he contrived to give the Prince and his Prelates a share in the spoil. The real sufferers and the sincere complainants, were the people, and the Clergy not connected with the Court. And although the voice of these parties was loud enough to make itself heard, it was not sufficiently powerful to enforce compliance with its demands.

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ing reply; and Mr. Lingard is highly pleased to find, that in all the anti-papery of the reign of Edward III., the spiritual power of the Apostolic See was not called in question. If we remember that this power was then at its height, the argument drawn from such a circumstance carries very little weight.

## ECCLESIASTICAL LIVES.

*The Life of the Right Rev. Father in God, Edward Rainbow, D.D. late Lord Bishop of Carlisle.*

DR. EDWARD RAINBOW was born at Bliton, a village in Lindsey Coast, Lincolnshire, near unto Gainsborough, a noted market town upon Trent, that English Ganges, which divides this kingdom into two parts, southern and northern.

The day in which he first drew breath was the 30th of April, 1608, a year not forgotten in our English annals, since in it there were three Scottish Bishops consecrated by men of the same sacred order in this nation, our Church being thereby made at least a nurse to that of Scotland. And no less remarkable was it for extending the civil power of our monarchs, together with the propagation of the Gospel by the English planting of Virginia, although formerly discovered by the learned and unfortunate Sir Walter Raleigh.

As an honest extraction is that which gives a greater lustre to all persons, and often recommends them more easily to the esteem of others; so cannot this our right reverend and worthy prelate be without injustice denied that respect which is due to one virtuously descended, he deriving his original from parents more good than great, and eminent for their piety and real worth.

His father, Mr. Thomas Rainbow, was a reverend divine, noted for his learning and virtue, who, after his being educated at Christ's College, in Cambridge, was first presented to the rectory of Bliton above-mentioned, and then to that of Wintringham, in the same county of Lincoln, situate upon Humber, that great *Æstuarium*, where so many rivers meet ere they pay their tributes to the ocean; both which places were conferred upon him by the worshipful family of the Wrays, of Glentworth. And he is said to have well deserved such advancement, being a man who preached as well to his parishioners by his exemplary good life, as by his sound doctrine; and when he died (though I cannot learn certainly when that was) left the odour of a good name behind him.

Nor was his mother, Mrs. Rebecca Allen, daughter to Mr. David Allen, rector of Ludborough, in Lindsey Coast aforesaid, an unfit consort for so worthy a man: for,

to many of those good qualifications of a woman mentioned by the wisest of Kings, she added that of the knowledge of the Scriptures, even in the original languages, being trained up by her father to the understanding of the Latin, the Greek, and the Hebrew. So that if the female sex, Eustochium and others, have been so much commended by St. Hierom for their great skill in the sacred writings, the praise that this excellent matron merited in this kind ought not to be forgotten: which is also a pregnant instance, that the other sex is not incapable of some of the most profound studies, and not altogether unfit to walk in the most retired paths of learning.

Our Edward Rainbow had the name of Edward given him from his godfather, Mr. Edward Wray, of Rycot, who was younger brother to Sir John Wray, the elder, and who was a great courtier and favourite of the elder George Duke of Buckingham, by whose interest Mr. Wray married the heiress of the honour and fortune of the Lord Norris of Rycot, and to whom jointly with his brother Sir John Wray, his godson, Mr. Rainbow afterwards dedicated his first printed sermon, preached at St. Paul's Cross, entitled, *Labour forbidden and commanded*.

But to return whence we have digressed a little; from such pious parents, who can doubt but Edward Rainbow met with a good education? Goodness is diffusive of itself by nature, and most especially when seated in those of so near a relation as parents to children. The sense of their duty in the first quickens their desires of propagating their virtues in their offspring, as well as continuing in them their names to posterity. And accordingly this virtuous couple took great care early to instil into this their son the principles of religion, a great and cordial love for his heavenly Lord and Master, and a just fear to offend him in the breach of any of his divine commands. They taught him to aspire to the possession of that celestial country, where that love for true piety would be as unbounded as that God who is the original of it. And doubtless the early cultivating of so hopeful a plant was not ineffectual, as the sequel shewed. He had been taught that this life was but a pilgrimage, and what would be the conclusion of minding his walking therein soon, which made him hasten his pace to



Heaven-ward; for travellers never hasten so much as when they expect good lodgings at their journey's end.

His infancy being past, about nine years of age he was sent to Fillingham, a village in the so often-mentioned county of Lincoln, where his grandmother Allen, and his aunt Peachel, his mother's sister, lived: at which place he began to lay the foundation of secular learning, which his parents, observing him to be very capable of improving to a considerable height, sent him, in the year 1619, to the public school of Gainsborough, and from thence, in April, 1620, to Peterborough, in Northamptonshire, to be one of the scholars of Dr. John Williams, who was then Prebend of that Church. And it was upon his account that Edward Rainbow was sent to Westminster School, in June, 1621, Dr. Williams, old Mr. Rainbow's great friend, being advanced to the Deanery of Westminster and the Bishopric of Lincoln, and consequently had thereby better opportunities to gratify his friend's son in Westminster, where he then chose to reside.

In all these short stages of his youth, he was so far from frustrating the hopes which his parents had conceived of him, that the great proficiency under his several masters, adorned with his meek and obliging humour, easily gained him the favour of his instructors, and the esteem of his more diligent school-fellows: in which state he continued till fitted for the University, and then he was sent to Corpus Christi College, Oxford, in July, 1623, at the age of fifteen, where his elder brother John was admitted, and died Fellow of that house. He had before this, viz. in March, 1621, lost his dear mother, which loss gave him all the disturbance that a dutiful son was capable of, for the death of so prudent and tender a mother, and whom he never mentioned without honour. Nor did she die lamented by him alone, but by all those who were acquainted with her extraordinary parts and religious conversation, and who were not generally enemies of, or strangers to true virtue.

Having paid the debt due to the memory of his good mother, I am obliged to resume the thread of his history, and consequently to mention, that during his stay in Oxford, he applied himself to his studies with that attention, which became the son of so learned a father; which course he held on in Magdalen College, Cambridge, whither he was transplanted June 1, 1625, and that upon the following occasion.

The right honourable and truly noble

lady, Frances, Countess Dowager of Warwick, and daughter to Sir Christopher Wray, sometime Lord Chief Justice of England, as she inherited her father's liberality, who had been a great benefactor to the last mentioned College of Magdalen, in giving lands and monies to it for the founding a fellowship and two scholarships, so did she also inherit the kindness of her family to that of Edward Rainbow, and therefore in her lifetime did him that honour to nominate him one of her scholars there. Upon which account (as hath been already hinted) he removed from Oxford thither, and was admitted into that College and scholarship at the time above-mentioned. He took his degree of Bachelor of Arts there in 1627, and commenced Master of Arts in 1630, a year which is sufficiently remarkable in history for the birth of our late gracious sovereign Charles the Second, and for the descent of Gustavus Adolphus, King of Sweden, into Germany, where, till death put a period to his martial achievements, victory seemed to be his constant attendant.

In July, after he had proceeded Master of Arts, he was sent for to teach the Free School at Kirton, in Lindsey Coast (three or four miles from Bliton,) which was proffered to him by that great patron of his family, Sir John Wray, whither he went, choosing rather to be employed, though in a low station, where he might be serviceable to his country, than to indulge himself in ease and idleness, which are not seldom the incentives to vice, and too often do prove the ruin of the most hopeful young men.

But before we conduct him from Barnwell, in Northamptonshire, from Mr. Boteler's, who had married his mother's sister, whither he had some time before retired by reason of the hot sickness, give me leave to add, that as few Graduates, at least such as are Masters of Arts, and have behaved themselves according to the statutes of the University, do depart thence without a testimony under the public seal of that University; so he had, together with that, an unusual approbation from that learned body: for during his stay there, he had early given such undeniable proofs of his being the master of a prompt and facetious wit, and that upon several accidental and less remarkable occasions, that he was thereby sufficiently distinguished from the crowd; and the fame hereof, put him and it to so unusual a trial, that perhaps the history of that famous University cannot furnish us with many parallels thereto.

The Tripes, who was at the scholar's



act chosen to divert the University with his wit, did it with so much sarcasm and abuse, and with such severe reflections upon the principal persons in that eminent body, that the Vice-Chancellor not suffering him any longer to continue in his scurrility, had ordered him to be pulled down. Our Mr. Rainbow, though unprovided, and without the least forethought, was called up to succeed him in that slippery place of honour; which difficult province (and made then more difficult by the public reprimand of his predecessor,) he managed so dexterously, and made his extempore speech with so facetious an air, and delivered it so smoothly and agreeably, that far from dashing against the rock of censure, which the other had split upon, he procured the general satisfaction of his auditors, and a just applause to himself. Nor had he before this departure gained himself less esteem in that College of Magdalen, where he had been educated, than in that more public stage of the University: for, among others, Dr. Henry Smith, who was then Master of that College, being chaplain to the right honourable Thomas Earl of Suffolk, sometime Lord Treasurer of England, and presented by him to that place, and one who was an able judge of a scholar's worth, having taken notice of Mr. Rainbow's excellent parts and good deportment, was very desirous to have retained him in the College; but there being then no prospect of any preferment that might invite him to stay, the worthy Doctor consented, though not without some reluctance, to Mr. Rainbow's removal to Kirton School aforesaid, which laborious employment, so uneasy to most ingenuous persons, he discharged a little while with more satisfaction to those men, whose children were intrusted to his care, than to himself; for this new charge being not so agreeable to his inclinations, he quitted it ere long, and went to London, with two or three more of the same standing and College, after he had by the way paid a visit to his friends in Cambridge, and settled himself at Fuller's-rents.

When he went into sacred orders I cannot learn, for he hath in his diaries very rarely taken any notice of any preferment bestowed on him, as incompatible with that low and mean opinion he entertained of himself; only this I find, that the first time he preached was in April, 1632, at Glentworth, by which may be collected, that he was not admitted into orders till he had commenced Master of Arts. He staid a quarter of a year in Fuller's-rents, whence he removed to Sion College, for

the benefit of the good library in that place. And he enjoyed himself and his friends freely and without noise; and as he thirsted after more knowledge, and daily improved it in that retirement, so he had in the year following some hopes of shewing it to the benefit of others, (though he was sufficiently averse to all ostentation) in becoming chaplain to that worthy and learned society of Lincoln's-Inn; and there he met with no small encouragement in his pretensions, having gained the approbation of the most judicious persons concerned in that election; but he succeeded not in his design, another man, who had a louder voice, being preferred before him.

And now, lest his disappointment should tempt him to despond, the all-wise God, who knew best what was fit for him, and who never fails those that diligently seek and serve him, as we may charitably conclude our Mr. Rainbow then did, since he hath left so many testimonies of his private devotion in his diaries; he, I say, did not forsake him in his exigency. For, after this generous dismissal, rather than refusal of him at Lincoln's-Inn, where he staid two or three months, he was in June, the same year, made curate at the Savoy, and from thence invited to return to his beloved college of Magdalen, by Dr. Smith, the master, and some of the fellows, with the proffer of the first fellowship that fell. Any preferment in that place was likely to be acceptable to Mr. Rainbow; but the thought thereof had an irresistible charm to bring him thither, when seconded by the kindness of that society, which, in contradiction to the old proverb, forgot him not in his absence.

The proffer was noble and tempting, and met with an agreeable success; for Mr. Rainbow upon this returned to the college, and accordingly, on Nov. 13, 1633, he was pre-elected fellow *pro domino fundatore*, of the foundation, and thereupon, in Jan. 28th following, he was admitted to the vacancy of the next fellowship. But that, it seems, as expectations often are but airy, did not soon fall, and therefore, that he might not have a title without profit, he was elected and admitted into a fellowship *pro Doctore Goch*, in June 24, 1634, which notwithstanding he would not accept of without a *Salvo jure et interesse* in his former election, lest it should prejudice his right to a fellowship of the foundation: to which condition the master and the fellows willingly consented. For they who so much desired his company, would not, to enjoy it, scruple at any thing which was not in-

consistent with their oaths and statutes. In pursuance of which design, on December 19th following, they unanimously decreed, that his first election and admission should be sufficient for him to obtain and enjoy what fellowship soever first and next vacant, unless appropriated to some school or scholarship by its original foundation. Which decree extended to four fellowships more than his first admission; a thing so uncommon, that I am assured, from a very good hand, the like instance cannot easily be met with in that college books.

We have seen Mr. Rainbow resettled in that college, let us, in the next place, see whether he answered the expectations and hopes which had been conceived of him.

To understand this the better, we will consider him under a double capacity, as a preacher and as a tutor. As to the former of these, though I cannot, as I have already mentioned, find the time when he entered into holy orders, yet I am informed, that after his fixing again in the university he preached two sermons at St. Paul's Cross, the one in Sept. 28, 1634, upon John vi. 27. which he printed at the entreaty of his friends, and intitled it, *Labour forbidden and commanded*, and dedicated the same to Sir John Wray, Bart. and his brother Mr. Edward Wray: and another in 1639. And in the university he became a very celebrated preacher, as he had formerly been highly respected for some other exercises performed by him there in his younger years: for his sermons before the university were heard with great applause. His audience was always crowded and thronged; and, to give you one instance of the great esteem he had publicly gained as an eminent preacher, I need only to mention, that when he who was appointed to preach in the University Church, failed to perform that duty, the vice-chancellor that then was, earnestly desired Mr. Rainbow to supply that public defect; which, though unwilling to undertake, as having neither any notes about him, nor time for premeditation, at last, through the solicitation of that public person, he condescended to it; and his ready parts and great abilities enabled him, by God's blessing thereon, to perform that difficult task with satisfaction, and even admiration, which his modesty would have dissuaded him from attempting.

This was indeed a public trial and attestation of his worth, and that before so eminent and learned a society; and therefore, when in the sequel of this performance he found himself but too apt in cases of this nature to be pleased and elated

with the vain praises, as he styled them, of a frothy wit, he, upon serious consideration with himself, finding such encomiums to be but glittering nothings, and no fit objects for his contemplation, which should not fix upon any thing but more lasting and solid joys, and begging the Divine assistance to the completing of that pious design, did set himself to bend his studies another way, though with much more difficulty and toil to himself; since those, by him, unaffected flowers of rhetoric which appeared, and those sparkling rays of wit which shone forth in his first performances at the university, as well as in the late mentioned sermon, *Labour forbidden and commanded*, though they came to him naturally in a manner, and with much ease, did not, in his judgment at least, tend to the advancement of God's glory, which is the principal end of our nativity, and which, he wisely and truly judged, ought to be the chief end and design of every sermon.

He did not think that a sermon, or rather an harangue, garnished with tropical and figurative flowers, and beautified with gay similes, taken from the historians and poets, could contribute much to the saving of a soul. It was not a laboured oratorical sentence, a round period, or a quaint expression, that could, in his opinion, much assist to the completing of that grand affair, among the unlearned. He judged a plainness of matter, a clearness and perspicuity of style in the expounding of the sacred oracles of the Old and New Testament, and adapting and applying them home to the consciences and spiritual necessities of the meanest persons, and that in an easy and familiar language, was the grand design of a true Christian orator, in persuading his audience to the love and imitation of the great Captain of our salvation, Jesus Christ; to adore him sincerely here, and to enjoy him eternally hereafter, by our being adopted into that happy number of his brethren. For the persuading of one poor soul, whom our blessed Saviour hath redeemed with his dear blood, to live as a Christian ought to do, first by working upon the judgment, and then by engaging the affections, is of an infinite more value than to acquire the empty glory of being accounted a Christian, a Demosthenes, or a Cicero; to rival in eloquence a Lactantius, a Chrysostom, or a Bernard. And in this method of preaching did he continue till death put a period to his labours and toils.

You have seen him in a public capacity as a preacher, now consider him in his private one as a tutor. In the year 1635

he began to take pupils, whom he instructed with so much care, and by his frequent lectures, both in the mysteries of philosophy, and in that, to which the other ought always to be subservient, the fundamentals and necessary superstructure of religion, as well as by his constant inspection into their manners and behaviour, fearing that otherwise, while they perused the large volumes of the sage and quick-sighted heathen philosophers, they should forget that they were Christians; and should not remember God, the first cause and author of all, while they wandered in the maze and labyrinth of second causes; and, lastly, lest while they dwelt upon the study of ethics, they should contradict the divine precepts of their own religion, by a deplorable immorality. So that Dr. Henry Smith, whom I have had occasion to mention twice, as his great friend, pleased with his real industry, as well as satisfied with his acute parts, which he had the opportunity of knowing better by the assiduity of his company, committed to his care the two sons of Theophilus, Earl of Suffolk, who had been recommended to his own, when at the same time another nobleman, my Lord Daincourt, had entrusted Mr. Rainbow with the like number. Which trust he did so far answer, that, joined to the often visits he made the Earl of Suffolk, in the company of the earl's sons, from Cambridge, during the time of that noble person's long affliction upon the racks of the gout, acquired him not only an high esteem at that time, but made way for his higher advancement in the Church afterwards, through the favour and kindness (I might have added the true gratitude,) of that noble family. For the earl by this means came to have a true knowledge of Mr. Rainbow's real worth, and from thence contracted an high value for him, and a kindness proportionable thereto.

To return again to Cambridge, from whence we have been absent a while at Audley Inn, it was after his settlement in the college that the frequency of his visits to Dr. Smith occasioned an acquaintance and kindness between Mr. Rainbow and Mrs. Elizabeth Smith, daughter to the said worthy doctor, whose virtues I would have mentioned in this place, if her modesty (she being yet alive) did not restrain me from doing it, and withal make that character I might now give her, look like flattery in me to her now while living, which would be but justice and a debt to her virtues when dead. Therefore, to wave this just panegyric, I must only add, that then began that virtuous affection between

them, which continued for several years before it was completed by the conjugal tie, by reason of the iniquity, and the threatening of those (to give them a soft epithet) cloudy times.

In the year 1639, our Mr. Rainbow was chosen dean of the college, which office he discharged with great care and prudence; discouraging and punishing the vicious, and encouraging the diligent and sober young students. Upon the 20th day of April he fell into a dangerous swoon, so that that day wherein he first drew breath, had like to have proved the day of his death; and hence, after his recovery, he had meditations suitable thereto, to be seen in his diary.

I have already mentioned what favour he had gained of the Earl of Suffolk, one of whose ancestors had founded that college: consequent of the high opinion that earl had of Mr. Rainbow's integrity, in making a settlement of his estate in the year 1640, he did him the honour, among other trustees, to make him one; as remembering not only how careful a tutor he was over his sons, but how happy an instrument he had that year been in reconciling a difference between himself and his eldest son.

This great trust Mr. Rainbow, because young, undertook with some unwillingness; but he discharged it afterwards with all imaginable fidelity; therein not proposing to himself the least improvement of his own private fortunes, but the advantage of that noble family; and, while he continued therein, after the death of Earl Theophilus, which happened in June, in the year last mentioned, though his care for the estate of his honourable charge was great, yet was it no less for the great concern of their souls, without which the other had been less valuable; and over whom, agreeable to his function, he was very watchful and diligent, and God was not wanting to bless his pious endeavours therein with a suitable return. Which happiness was not confined to those noble youths he had under his peculiar tuition, but extended to other young persons of the nobility who frequented that family. For he observing some extravagancies in them, too incident to men of their figure, and who meet with many temptations, and especially with one, that of flattery, the bane of youth, wrought so upon their spirits by his cogent reasons, and insinuating rhetoric, that they gratefully accepted of some prayers composed by Mr. Rainbow, which was suited to their particular condition, as was apparent by some papers seen after his death; and those noble per-

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sons had ever afterwards a just veneration and a true kindness for him. Hence he became so much the favourite of the families of Suffolk, Northumberland, Warwick, and Orrery; and, since I have mentioned the last, I cannot forbear to add, that he who first bore that title hath, in his Divine Poems, which he wrote in his declining years, bating the difference of the languages, onstripped those of Prudentius, (who also composed in his old age,) in the richness of fancy, and in delicacy of expression. And as he had in other topics, composed for his diversion, shewn that he wanted not a chaste and elegant style, even when he treated on less severe and serious subjects, so hath he in those his poems on the Festivals, acquired a reputation which will never be denied his merit, till wit and judgment be exiled the world, no more than posterity can, without the highest injustice, refuse the title of a most accurate experimental philosopher to his yet surviving brother, and our Bishop's friend, the Hon. Mr. Robert Boyle; a gentleman who is no less happy in, and respected for a sweetness of temper, than for his ingenuity; and the present age seems so much in love with his philosophical experiments, and discourses upon them, by which he hath signalized himself to the greatest part of Europe, that even a critic of another nation, not very ready to bestow compliments upon others, but when even compelled thereto by truth, cannot deny, but that his experiments and reflections have always an air of solidity; to which may be justly added, that as he hath enriched natural philosophy with his choice observations, so hath he, in contradiction to the trite objection of such students, being near neighbours to Atheists, made that dear mistress an handmaid to religion. But I now forget that I trespass against the reader's patience by this long digression, as well as hereby offend this religious gentleman's modesty, for which, after I have craved pardon of both, I shall return to Mr. Rainbow; whom we shall, according to the series of his history, find ready to attend the young Earl of Suffolk, James, to the Long Parliament, in October 1640. A parliament, a small part of which afterwards, under the specious pretence of a thorough reformation, brought one of the best of our kings, Charles the Martyr, to the block, and laid waste that Church of England, which hath been long the glory and bulwark, under God, of the reformed religion, and the envy of the Romish.

In 1642 Mr. Rainbow had the honour to marry the Right Hon. Algernon, Earl

of Northumberland, to the Lady Elizabeth Howard.

His great friend, Dr. Henry Smith, dying, and the mastership of Magdalen College becoming thereby vacant, in October, 1642, Mr. Rainbow having formerly had a promise and grant of that place upon the first vacancy, from the Right Hon. Theophilus Earl of Suffolk, was now admitted into it, with the concurrence of his son, Earl James. And now seeing himself set upon an higher ground, and consequently his actions thereby exposed more to the public view and censure, his next and chief care was to discharge his new trust conscientiously; and therefore having, while he was a fellow of that same college, taken notice that some very hopeful young men had, upon their being too early advanced, fallen from their former studious and virtuous course of living into debauchery, he, upon his accession to the mastership, resolved not to admit any man to a fellowship, who had not first commenced master of arts; that their longer stay before their preferment might give the college a clearer demonstration of their worth, and they thereby might become, as it were, probationers for three years.

He took the degree of Doctor in Divinity in the year 1646, when his chief question, on which he made his thesis, was, that *Ecclesia Anglicana tenet omnia ad salutem necessaria*. A point which he durst defend in the worst of times, when that Church was so much oppressed for asserting her loyalty to God and the King; for her agreement with the primitive Church in not rebelling against a lawful magistrate, and in owning the *Jus Divinum* of the episcopal hierarchy and liturgy.

But that black storm, which, occasioned by the sins of this nation, then surfeiting of ease and plenty, was permitted a while to hover over our heads in black clouds, broke out at last in dreadful thunders upon our trembling Israel, and tore down all that opposed its way. In this common calamity Dr. Rainbow had his share, both by sympathizing with the losses of others, and by his particular sufferings.

The royal martyr's death was that which, in a terrible manner, opened the eyes of all those who before would not, or could not see, that, under the mask of piety, rebellion lorded it over loyalty; when one of the most horrid villanies that the sun ever saw in this nation, was perpetrated in open day! A pious king, and one who held his crown of none but his great Creator, first hauled to a tribunal, (an act not to be paralleled in all preced-

ing ages,) who, when he had justly denied that usurped power before whom he was convened, after he had suffered all the indignities that the deluded rabble, and the ruder soldiery could throw upon him, was beheaded upon a scaffold, purposely erected before his own palace. An act so heinous, that it could not be equalled by any thing, but by the malice of his Majesty's enemies, from whom it had its original.

In the fall of this tall cedar, the other trees of our forest were rudely shaken, and though they were not all hewn down by the fatal axe, yet were they sore cut; their boughs and branches at least lopped off, unless that some of the shrubs escaped, because their lowness excused them from the levelling stroke.

Thus several persons truly noble, both for descent and proper merit, attended their most gracious sovereign in his sufferings, even to his fall and their death; whose greatest crime was that, for which disinterested posterity will have them in the highest admiration, their loyalty. Became they could not consent to usurpations in the civil government, and to innovations in the ecclesiastical, they must be martyrs; or taught to obey in that new way of gospelling, by pike, gun, and dragons.

This, among many other confessors, was the fate of our Dr. Rainbow, who, for refusing a protestation against the king, in 1650, lost his mastership of Magdalen, which he had hitherto kept by the powerful intercession of his noble friends; and which he was very willing to sacrifice, rather than to make a sacrifice of his conscience to those Anakims, which had nothing to entitle them to the government but violence and rapine.

He had been a mourner before this in the general loss of the nation, in the horrid murder of their gracious sovereign, and was a particular one in the interment of that truly religious lady, the Lady Susanna, Countess of Suffolk; the history of whose virtues is far from being Apocryphal. Nor did she want a faithful historian in Dr. Edward Rainbow, who, in May 13, 1649, made her funeral sermon, in a pathetic and moving air, but did it as far from flattery, as she was above it; since he spoke nothing but what he believed, and was not her orator to present her virtues in a gaudy dress, but her faithful historian, to deliver what he knew upon good grounds to be true.

Dr. Rainbow being exiled from Magdalen college, by the order of the Rump Parliament, which college now became a

mourner for losing her orthodox governor, was presented by the Earl of Suffolk to a small living at Little Chesterford, near Audley Inn, in Essex, in 1654, which he accepted, when he saw no probability of that dark cloud dispersing, which still hung over this then distempered nation.

But he, who had lost the mastership of a college for his loyalty, was resolved not to stain his conscience by a base submission to those usurpers, in the acceptance of that place; and therefore held it only by my Lord of Suffolk's presentation, without being settled therein according to the prevalence of those licentious times, by their triers. In which privacy, since we have found him settled, we will see how he managed in that critical juncture, after I have subjoined, that it was in this year 1652, that he married Mrs. Elizabeth Smith, his predecessor's daughter, who, without flattery I speak it, were so happy in each other, that those who had the longest acquaintance with them, never heard an harsh word fall from them against each other: a felicity rarely to be found! and which ought to be mentioned to their honour; and which doubtless was a true sign that they were both unfeigned votaries to virtue.

In this his recess, a place much more agreeable to his inclination than merit, did Dr. Rainbow continue for some years. And though he was so far retired from the noise and bustles of those tumultuous times; yet he knew he could not retire out of the piercing eye of the Almighty, with whom he had to do. He knew it was as much incumbent on him to do his duty there, as in a more conspicuous station; and therefore, though he could not use the English Liturgy, yet he used some of those excellent prayers of which it is composed, and that not only in his private family, but also composed such prayers as he used in the Church out of those in the Liturgy; and so gradually brought the ignorant people to affect the common prayers, a little transformed and altered, who disliked the Common Prayer Book itself, they knew not why.

Nor was he satisfied with his own practice alone in this case; when therefore he lodged one night at a clergyman's house, an old acquaintance of his, who then used other prayers in his family, he out of civility to him commended his friend's form of prayer, but advised him for the future to use the prayers of the Church, for there were none other like them.

Nor did this pious doctor look upon his constant preaching to be a sufficient discharge of his duty, and that which would

serve to clear him when he was to give an account of his stewardship to his great Master, he believed that many of his hearers came to Church purely out of custom and form, and consequently that their attention was not very profitable and advantageous to their souls, in minding what was delivered to them from the pulpit; and therefore often went to their houses to catechise and instruct them, and to those who were indigent he often gave money to oblige them to attend to his instructions; thereby making their temporal necessities to contribute to the supplying their spiritual wants. A double charity! for which, I doubt not, he hath long since met with a double reward from the Liberal Dispenser of all good things.

In this place did our Dr. Rainbow reside, pleased with his present condition, and his parishioners no less pleased with him, till April 1659, when the rectory of Benefield, in Northamptonshire, valued at 200*l.* or 300*l.* per annum, and of the gift of the Earl of Warwick, fell vacant, and was proffered him by the said noble earl; which he utterly refused, because the triers, with whom he was resolved to have nothing to do, were then in power, till there was sent him a presentation from the Earl of Warwick, with an assurance that he might be possessed of Benefield without going to the triers. Which last favour had been procured him by the Earl of Orrery, then only Lord Broghil, and both out of the respect which those honourable personages had to his worth and sweet temper.

Having, though very unwilling to leave his retirement at Chesterford, accepted of the presentation to Benefield, upon the above mentioned conditions; wherein, by the bye, the reader may see how careful he was not to make shipwreck of a good conscience for any temporal benefit or advancement, he managed things there as he had done at Little Chesterford, composing all his prayers for the Church out of the Liturgy; which being repeated by him at the offices of christening, burial, &c. by heart, which the ignorant people not understanding, liked well. And there he lived with great content, and in quietness; being kindly treated by that people, who roughly treated others of the same function.

Before, in the course of our history, I come to that great and happy year of 1660, when our late sovereign, Charles the merciful, was restored with the joyful acclamations of all his loving subjects, to his crown and dignity, and his loyal subjects

to their privileges, laws, and religion, I am to inform the reader, that Dr. Rainbow had the satisfaction to hear, as the nation had to know, that Oliver Cromwell put a period to the sitting of that long parliament, which had ruined three kingdoms, and unhinged the whole royal family, by pretending to reform the first; and this was done after they had sat about twelve years, in 1653, on that very day in which Dr. Rainbow was born. A transaction at which he not only publicly rejoiced, because it happened on the day of his nativity, but he also noted it in his dairy, with a prayer, "That God would turn it to the good of the Church and nation."

But to proceed: in the year 1660, when the finger of God signally appeared in bringing, in this our nation, a king to the throne of his royal progenitors, after twelve years exile, and without a stroke struck, notwithstanding that there was a veteran army, flushed in blood and victory, and trained up in an aversion to monarchy then in being, the Church was also restored with the king: and then all those worthy persons, who in the preceding times of rebellion and confusion had been sufferers by loss of goods or places, or by imprisonment, or by banishment, were either restored to the places which they had formerly possessed, or were preferred to higher honours. Among others, Dr. Rainbow was restored to his mastership of Magdalen College, and by the favour and solicitation of his noble friends was made chaplain to his late majesty, King Charles the Second, and in the year following was made Dean of Peterborough, where he had formerly been a scholar.

Thither he removed in August 1661, with a design to reside there; but his stay there was not long, preferments coming now thick upon him; for he was the next year called to Cambridge, being elected vice-chancellor of that famous university in Nov. 1662. Which early election of him to that great trust was not only a public testimony of the university's great esteem for him, but of his loyalty too.

In the discharge of the vice-chancellor's office, he acquitted himself with sufficient reputation, and in the management thereof forgot not the care and interest of that college, whereof he was the head. For whereas the office of a proctor came not to that college in forty-four years, he got it to be publicly ordered and confirmed by his late Majesty, that that office should return to Magdalen College every ninth year;



and by a politic fixing the epocha of this new circle, got a course to his own college sooner than it could expect; and not only so, but because some who were put up to preach in the University Church got, for a small sum of money, others to do it for them, who performed it so meanly, that it turned often to the dishonour thereof; to prevent which, he procured a mulct of forty shillings to be imposed on every such offender; and to give a good example therein to the masters of art, the heads of the colleges (by his instigation) yielded to preach there in their turns.

And now being fixed again in his former station, with the additional revenue of the deanery of Peterborough, he had more than satisfied his ambition, which never aimed higher than such a station, as where-in he might live decently, and might be capacitated to be serviceable to his country. But, beyond his wishes, no less than above his expectation, was he elected Bishop of Carlisle in 1664, upon the translation of the Right Rev. Dr. Richard Stern to the archiepiscopal see of York.

This new advancement was directly contrary to his mind, as he declared it to those honourable friends of his who had therein solicited for him. His truly primitive temper put him upon the declining of that high and honourable employment in the Church; the great care of so many souls, as would thereby be devolved upon him, affrighted and deterred him awhile from embracing that honour, which so many court in vain, who so little know how to discharge it. He looked upon himself, as did the ancient fathers, to be unfit for that high calling, which was, though in his judgment highly honourable, yet withal a burden too heavy for his weak shoulders to bear and sustain. He was desirous, as our most reverend and learned primate, Archbishop Parker, was in the last age, to be serviceable to the Church, though moving in a lower sphere, and only that he might enjoy those promotions and dignities he had then arrived to, without ascending higher.

Thus meanly did he think of himself, what others often contradicted him in, as not sufficiently qualified for that high dignity, and had still refused it, if the importunity of his friends had not at last prevailed with him to decline it no longer; and there was one thing which contributed not a little to his accepting of it, the great respect which he had for two ancient and very deserving friends, which upon his removal to Carlisle were to succeed him in his present promotions; the one in his

deanery, and the other in his mastership.

Overcome at last with the desires and arguments of his friends, he accepted of that honourable dignity, that was procured him by his noble patron's mediation, and accordingly was consecrated in July 1664, at London, by the most reverend Father in God Dr. Gilbert Sheldon, then Lord Archbishop of Canterbury, and came to settle at Rose Castle, in Cumberland, the palace for the bishops of that see, on Sept. 3, following.

I ought to mention, that his generosity in this case was so great, that though (perhaps) he was at that time in such circumstances as to need some assistance to defray the necessary charges of his consecration, first-fruits, and his journey to, and settlement in his diocese; yet did he not so much as desire to hold the mastership of Magdalen College in *commendam* for a while with his bishopric, but presently and freely resigned both that place and his deanery of Peterborough to his successors in them both; although such favours as the retaining one of them for some time, had not unusually been granted to others upon the like promotion.

We have now seen him ascend by steps into the episcopal throne; a dignity which the primitive Church of Christ had so great a veneration for, and which in times of hot persecution had been so often sprinkled with the blood of those who sat thereon; they exchanging that ticklish honour for an immortal crown of glory, by that of martyrdom, we will now take a stand, and view how he discharges that sacred office.

He found his palace at Rose Castle much ruined; a great part of it being burnt down by the rebels in the late times of rebellion, and but little repaired by his immediate predecessor, though he had received great advantages, by entering upon that bishopric after so long a vacancy, and the expiration of the tenants leases, which engaged him in a suit about dilapidations with his predecessor, then his metropolitan. In which trouble he was unwillingly embarked, as that which was both repugnant to his meek nature, and was in his thoughts unbecoming persons of that sacred character.

After the conclusion of that long suit, he was at a great expense in building at Rose Castle, for he built the chapel anew, and made several other additions and conveniences there. But though these edifices were costly, as well as troublesome, yet there was another sort of building



which he was more intent upon, the building of God's Church in the spiritual sense, and that either by himself or his assistants, his brethren the clergy, in the diligent preaching of God's word; in the due administration of the holy sacraments; in catechising of youth, (which word is rendered by some grammarians, *To build up in the most holy faith*;) in advising them to walk in paths of virtue and holiness, and in admonishing and reclaiming the more loose from their immoralities.

As this was his great province, so it was his desire and endeavour to see that the clergy subordinate to him should do their duties. In the management of which, when some who had been sufficiently criminal and neglectful in the discharge of their function, were justly reproved by him for so doing; though that was done too at the first with meekness enough, yet he met with a very rude treatment from them, and much unbecoming their station; nevertheless, both that and the ill returns made him from persons whom he had highly obliged, was far from making him vindictive, if his public character and the interest of the Church were not interwoven with his own concern, for then he would take care to rescue both from contempt, lest the common cause might suffer by his own supine negligence. I shall not here revive the remembrance of those affronts to that sacred order, by particularizing those which were offered to him, and therefore will forbear to mention the offending persons names, wishing that the faults of some of them may be buried in the same grave with their authors; and only add, that generally the troubles which befel him after his advancement to the episcopal authority, were occasioned by his conscientious discharge of that sacred office, which doth not seldom make the best of men fall under the weight of popular odium. For although I am far from pretending to exempt him in his management of that dignity from mistakes and errors, and it is certain his own humility taught him another lesson, than to aspire to the swelling title of infallible; yet generally his failings were such as might admit of an easy apology, without the assistance of political refinings, to which he was very much a stranger.

But to return from whence I have digressed: as he inspected the lives and manners of his Clergy, and their performance of their pastoral charge, so was he not wanting to set them a good pattern himself, being assured that nothing won more upon the minds and consciences of men than a good example, especially in those

who attend at God's altar, and dispense his holy word, and unfold the sacred mysteries of our holy religion. He therefore resolved to set them a copy as legible as his human frailties would permit it to be written, that they fairly imitating it, the laity might be invited to transcribe it from them.

Pursuant of his pious design, he preached not only in his courses at the cathedral, but often there also upon occasional days; as also frequently at his own chapel at Ross, at Dalston Church, and the adjacent chapels, till hindered from this performance by the gout, the racks of which were not probably more troublesome than their consequence, his being thereby forced to omit his public duty. And catechising he so much kept up, that to oblige some indigent persons to attend it, to their own spiritual advantage, and the building themselves in the most holy faith, he gave them money. Neither was his hospitality offending against the canons of the Church, but like that of a bishop. His entertainment was free; his table was well furnished with varieties; his conversation pleasant and yet grave, divertive and yet instructing, often feeding the minds as well as the bodies of his guests.

We have observed his way of procedure as to what related to the Church; now the ordering of his family challenges our next consideration. The government of his private family was modelled in imitation of that of the Church; that is, regular. Four times a day was God publicly called upon by prayers in that family; twice in the chapel, which part his lordship's chaplains performed; and twice in the dining room; the latter of these at six in the morning and nine at night, was the usual task of our right reverend and worthy prelate himself, if not disabled by sickness: as if he who was the master of the family, would open it every morning, and lock it up every night, by the key of prayer.

All known profaneness and swearing were banished thence: for this made as much discord in that family, as an ill musician did in Plato's schools. Offenders in debauchery were at first reproved and admonished, and if they relapsed into the same fault, they were often dismissed the house, unless there appeared visible signs of repentance, and those ushered in with fervent promises, to make those good by their utmost endeavours.

While the suit was continued between the then Archbishop of York and our worthy prelate, viz. in 1668, he was once offered to be removed from the see of Car-

hile to that of Lincoln, by the most Rev. Father in God Gilbert Sheldon, Lord Archbishop of Canterbury. A prelate, who, besides the monuments he erected to his name by his truly primitive virtues, hath left one at Oxford, that famous theatre built at his own charge, and dedicated to the uses of the public, the service of the Church, and the muses. A structure which, if the world last so long, may continue the name of that pious archbishop longer than the Egyptian pyramids have continued the memory of their ambitious and vain-glorious founders.

Dr. Rainbow listened with some pleasure to that motion of the good archbishop, as being desirous to be freed from the inquietudes which his legal dispute with his metropolitan in the above mentioned case of dilapidations did create him. But herein he met with too potent an adversary to be successful; a great lady, with whom he had formerly some acquaintance, and a just respect: but, when she had forfeited his esteem, and that of all good men, by the prostitution of her honour, our good Bishop did not then think himself obliged, notwithstanding her greater quality, to pay her those regards he had formerly done. And when she, after that, offered him civilities, he was so far from laying hold on such opportunities to advance his fortunes by her mediation, that he declined her very company, contemning the most innocent favours of such a person, who had forgotten her noble practices in the addition of new titles, and those purchased at a dear rate with the loss of her fame.

This slight from our pious prelate, the lady so highly resented, that partly out of particular pique, and partly out of a design to prefer an uncle of her's to the bishopric of Lincoln, though far unfit to be placed in so much light, she hindered the translation of Dr. Rainbow thither. Albeit the pious Archbishop so far prevailed over that lady's interest, as to get an Irish Bishop, designed before for Carlisle, and with the thoughts whereof he had been well enough contented, to be placed in the stead of that lady's uncle, who was thereby gently laid aside.

Our prelate was not much displeased at this turn of affairs, though he had wished the contrary, for the above-mentioned reason; to which another might be added, that the Bishop of Lincoln's palace at Bugden was so situated as to be near Cambridge, and not far distant from London, in which respect he could not have wished to have been better fixed than there, for the enjoyment of his relations

and intimate acquaintance; yet when he first considered in his cooler, by whose interest he was frustrated of his expectations, and that the Bishopric of Lincoln, besides its vast extent, which still increased the cure of souls, and consequently made that greater burden balance the greater revenue, it had, as he thought, a greater inconvenience, that that revenue, superior to the other of Carlisle (which notwithstanding was far from tempting our prelate to a removal to Lincoln,) consisted much in pensions from the Clergy, so that he used to say, that *that Bishop was maintained out of the poor clergy-men's mouths.*

Dr. Edward Rainbow had continued near twenty years in the exercise of his episcopal function, though often indisposed, and especially in his latter years, with the stone and the gout, two diseases of so acute a pain, that they would not only pose the patience, or rather pretended apathy of the proudest stoical philosopher, but put even a Christian one to fly from second causes to the first of all, for his support under that torment, more cruel than the dispatching and devouring flames: he had been Bishop, I say, so long, when in March, 1683, his pains occasioned, as was supposed, by the gout in the stomach, increased, and the more they augmented, the more did our pious Bishop apply himself to the Physician of Souls, as looking upon the bodily health to be in a declining condition; albeit, to preserve it, he neglected not to consult physicians for the body too, but in vain. When he therefore ascertained that death was approaching him, with how much cheerfulness, and with what a true Christian magnanimity did he look the king of terrors in the face! he prepared to receive him not as an enemy, but as a welcome friend, who was to conduct him out of this vale of tears, into the mansions of eternal joy, far above all the regions of instability. He saw his course was almost finished, and he longed to be at the goal.

During this his last sickness, not one idle or impertinent word fell from him. He had in his lifetime, before this last arrest of his body by distempers, learned a perfect resignation of himself to the divine will and pleasure of Almighty God, and therefore received the approaches of death with that humble submission to the Divine will, and with that calmness and serenity of mind, which are not often found but in persons of a primitive piety.

He had indeed begged of God, that he might over-live Lady-day, because it would much conduce to the profit of his

then consort, and since mournful widow. And this seems to have been granted to him, since he survived the return of that time no more than one day. Another petition he also made, that his reason and senses might continue to the last moment of his life, which was also granted, for he lived till Wednesday, March 26, 1684, in the evening; and yet did he not mis-spend his precious hours. His care for secular concerns, which was never so great as to merit the title of fondness, was now taken off by a more pressing and laudable one, and that which was to be entertained in the preparation for, and contemplation of a future and eternal state. Hence the last moments wherein he enjoyed the use of his tongue, were spent in a most pious manner—prudent counsel to those that were about him; holy meditations upon his own condition at that time; fervent prayers and supplications to the King of Mercy, were the happy employments of his heavenly soul; and all these performed with so much zeal and fervour, that it seemed already to be upon the wing towards heaven.

Towards even, on Wednesday above-mentioned, being got into bed, and finding himself very weak, he called for prayers, which being concluded, and observing his speech to fail, he spake these words to the company which were then with him—*It hath pleased God to take away my speech, and I am heavy and dull; I desire you all to pray for me, that God would assist me with his grace.*

After this he lay quietly, and slumbered sometimes, till eleven o'clock at night, when a starting fit (which formerly in his sickness had troubled him at times) seized him sharply for some time; then he lay quietly for some time, though sensible, as might be perceived, to the last, and so breathed out his last breath, yielding up his spirit to God, the author of it, and leaving all the spectators of this his happy end, dissolved in tears at this long separation, in going to inherit, I hope, a crown of glory, which God hath prepared for all them which unfeignedly love and sincerely serve him.

Thus died that right reverend and pious prelate, Dr. Edward Rainbow, late Bishop of Carlisle, about eleven o'clock at night on Wednesday, March 26, 1684, at the age of near seventy-six years, and was interred on Tuesday following, in Dalston church-yard, April 1, 1684, as he had desired upon his death-bed. His hearse was attended with a great multitude of the gentry, the clergy, and other neighbours; Mr. Thomas Tulley, his Lordship's chap-

lain, and chancellor of the diocese of Carlisle, preaching his funeral sermon.

As he had requested that no pomp nor state should be used at his funeral, no more than any eulogium should be made of him (such was his rare modesty and humility,) so did he desire to be buried in Dalston church-yard, and to have a plain stone laid over his grave, with no other inscription, but that such a day and year died Edward, Bishop of Carlisle, which accordingly was performed. These, his two last requests, are a declaration to the world in his last moments, how little he valued the pageantry of funeral pomp, and all monuments, which were not built upon the sure and firm basis of piety.

We have now seen him laid in the chambers of the dust, let us draw the curtains about him, leaving his body to repose till the last trumpet shall awake him to the general resurrection of the just.

He left no works in print, but three occasional sermons, the two former of which are scarce to be got.

The first of these sermons, and which hath been already twice mentioned, was preached at St. Paul's Cross, on Sept. 28, 1634, entitled, *Labour forbidden and commanded*, and which to all persons that peruse it without prejudice will sufficiently evince, that the late Dr. Rainbow could clothe his thoughts in all the gaiety of expression suitable to a great audience, when he judged it convenient.

The second was at the funeral of Susanna, Countess of Suffolk, preached May 13, 1649, on *Eccles. vii. 1.* which was printed, together with some eulogies in praise of that virtuous young lady, which were composed by his two intimate and no less learned friends, Dr. S. Collins, Regius Professor of Divinity in Cambridge, and Dr. James Duport, Greek Professor there, and his successor in the Mastership of Magdalen, and Deanery of Peterborough.

The third was preached at the interment of Anne Countess of Pembroke, Dorset, and Montgomery, at Appleby, in Westmoreland, April 14, 1676, with some remarks on the life of that eminent lady, on *Prov. xiv. 1.*

In his youth he had a rich vein in poesy, in which appeared somewhat of Ovid's air and fancy, tempered with the judgment of Virgil; but none of his poetical exercises and diversions have been published, but a paper of verses upon the frontispiece of Mr. Henry Isaacson's Chronology, which accurate chronologer was our Bishop's particular friend, and had formerly been amanuensis to that living library, while

he was alive, the reverend and learned Bishop Andrews; and another paper on Mr. Shelton's Art of Short Writing.

Of the honour of the former of these poems, printed without the addition of any name, in 1633, he was robbed by the publisher of Mr. Richard Crashaw's poems, entitled, *Steps to the Temple*, and ascribed by him to that ingenious epigrammatist; but he having no title to it, but what the modest silence of Mr. Rainbow gave him, I have recovered it to the true owner by a *melius inquirendum*.

But that which would have been most useful to the Church of God, if it had pleased the Almighty to have granted him life to finish it, was a treatise called by him, *Verba Christi*, or, *The Words of Christ*. His design in it was this—he considered how great an eyesore it was to all good men, to see Christians persecute each other, and as violently as those of the same religion had been persecuted in former ages by the grossest heretics, by Jews or heathen infidels. His desire therefore was to make inquiry, (I now use his own expressions) into the causes and reasons why Christians should be so animated against one another, and having fixed it in his mind and judgment, that all reasons of this, and indeed of the decay of Christianity in general, were to be resolved into this one, namely, the not duly attending to the words of our Saviour, not only his precepts and doctrines, but all his sayings. He therefore thought it not an unprofitable task to bring into one body and complex all the words and sayings of our Saviour, which lie dispersed in the four Evangelists, making them appear in a distinct and larger character from the words with which they have a necessary connection and dependance. “*In the words (saith he) uttered by our Saviour's own mouth, or by direct consequences from them, we may find a body of divinity, a complex of all necessary theological truths, fundamental to the faith. Here (added he) may be found ground for decision of controversies, so as to keep us from erring damnably, or sinning mortally; for resolving all casuistical points of moment to salvation. Here we might learn to direct and moderate our passions, to attain and exercise all virtues, and shun all vices. Here (saith our Prelate) patience to bear, and strength to conquer all afflictions. From our Saviour's lips have flowed words of sweetest consolation to erect the soul, when oppressed under heaviest burdens.*”

So far as to the reason and foundation  
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of his work; now hear him as to the manner and platform of it, and that was this—he would endeavour to shew from the time in which, and the occasion upon which, each saying was uttered by our Saviour, the scope and drift of his words, and what application may be made of them for our instruction, either to guide us in our faith, or to direct us in our life, in several cases and occurrences.

This was the design, and this the method of the pious author, in that imperfect treatise of his *Verba Christi*, a work truly worthy of its author, and agreeable to the pacific temper of him in particular, and to the design of Christianity in general. But his being snatched away by the rude hand of death, in the very beginning of that undertaking, as the learned and pious Archbishop Usher was in the prosecution of his sacred chronology, hath left it an abortive, a loss which as it cannot now be retrieved, is not enough to be lamented; since it might have contributed in part to allay the flames, and cool the heats among Christians, which administer so much occasion thereby of scandal to the common enemies of our faith, Jews, Mahometans, and Heathens. And though his name should not live in these his scattered works, some of which notwithstanding may escape the teeth of time, if not those of calumny; yet will he live, at least in the remembrance of all virtuous and honest men, who knew his real merit and worth. The hopes which I have conceived of the duration of his unspotted fame, obliges me to hasten to a conclusion, after I have endeavoured to draw his picture in miniature a little, though therein I stand in need of the pencil of an Urbin, or an Angelo.

His learning (to begin with that which is not the least characteristic of a good divine,) was sufficiently attested in those public exercises performed by him with so much applause, and attended with so much pomp, as hath been already mentioned, before that famous University, and which certainly wanted not many men as fit to judge of worth, as there are others to censure it without any title to that unmanly freedom, but confidence and ignorance.

How his preaching was received and valued in the University, hath been already shewn; and with so clear a demonstration, that venerable antiquity cannot furnish us with many parallel instances. It is true, in his elder years he had declined to use that florid way of preaching, for which he had been so much celebrated in his

F f

younger times; and though after that he affected no pompous expressions, no gaudy oratory, yet were his reasons masculine, his arguments cogent, and his phrase plain and clear, and gave offence to none but some superficial wittlings, persons who applauded nothing but their own tinsel-ware, and consequently judged his studied plainness to be incompatible with the design of a pulpit harangue.

His humility set off all his other virtues, like a diamond in a ring, and was so conspicuous, that, though it gave a greater lustre thereto among good and sober men, yet did his humble condescension to the meanest of men, and especially to any of those who had a ray of the immortal wisdom darting upon their souls, seem to lessen him among the unthinking rabble, who being strangers to his real worth, resolved to diminish it. And though he was remarkable for this last virtue, and which may be said, at least, to be the nurse of the rest; yet as he in all business of moment pondered long with himself all the causes and circumstances thereof, and resolved them into cases of conscience, when he had thus satisfied his conscience, and consulted therein his judgment, it was not the insinuations of the promising flatterer that could persuade, nor the frowns of the great that could bias or withdraw him from his post, and from the lines of just and right, although in more minute matters he might in some cases be imposed upon, by his credulity to those who therein pretended to advise him. And, to finish that part of his portraiture, in the management of public concerns, he shewed himself to be both prudent and courageous. In all affronts or reproaches cast upon him as a private man, his reason and sweet temper so far subdued his passionate resentments, as not to study any revenge against the offender. He would have looked upon himself as a notorious violater of the divine precepts, if he did not forgive injuries, and write them in the dust. The tart reflections which ensued such a crime, as the meditating a revenge, were made upon himself; and he inferred, that God was displeased with his ways, since those became his enemies whom he had obliged to a more friendly procedure, by his having formerly laden them with kindnesses; for he used to say, it was just with God to suffer him to be so ill used by men, who had been far more ungrateful to God: and, if herein some sallies of passion shewed that he was a man, his quick correction of them shewed that he was a Christian. How patiently

and how calmly did he often resent such indignities to his private person, of which all the above-mentioned discourse is intended.

His piety might be read in visible characters in his public actions, and was best drawn by his own pencil in his diaries, and in keeping his birth-day with fasting and prayers, some of which I have here added, that by this taste the reader may perceive how near this prelate's devotion came to the warm zeal and vigorous piety of the Christians of the first ages, and how much his humble complaining of his infirmities, and the mean performances of his duty, when at best, suits with their holy practices.

*Meditations on April 20, 1681, by Dr. Edward Rainbow.*

When I make a serious retrospect into several stages of my past life, I cannot but acknowledge a continued series of merciful providences from God towards me in my several capacities; but I have cause to lament that my returns have been very unsuitable.

God assist me with his holy Spirit and wisdom, and grant that I may improve my left talent, and all the remaining moments of my life, to gain a comfortable assurance, that death shall open a gate to let my soul pass out of the old prison of this body, into that freedom to which the Son of God gives right, even to the glorious liberty of the sons of God. O, that I may so preach him in his kingdom of grace, that I may be one, though the meanest, in his kingdom of glory!

*Meditations on Jan. 30, 1652, after a recovery from a cold with a cough.*

Lord, thy mercy is most seen in judgment, when it is not lengthened to eternity. If I had not now felt the smart of this one twig of thy rod, I had utterly persevered in an incorrigible disobedience; but by this touch thou hast graciously healed me of that, giving me time and opportunity to look up at thee, now admonishing by thy finger. From this I see nothing but the sweetness, indulgence, and mercy of a wise Father; in myself nothing but the stubbornness and rebellion of a perverse child. O, how have I abused a longer reign of health for now well nigh thirty years!

If I should write all his meditations, I might transcribe a good part of his diary. You have here had a specimen of his pri-

vate devotion; in the next and last place we shall consider, whether his liberality to the poor and needy was agreeable to his sacred character or no. In examining his actions by the test of this virtue, we shall find that he left a large inventory of charitable deeds; and, as Nerva Caesar was called *Pater Patrie*, the father of his country, by reason of his gentle and kind government, so might he be termed *Pater Pauperum*, the Father of the Poor, for his liberal donations to them, unto whom his compassion was never denied, nor his hand closed up, without something to warm their hearts and cheer their spirits; and what was still more obliging, what he bestowed was with a free heart, taking pleasure in the good offices he did any of those mystical members of Jesus Christ.

To descend to particularize the several methods of this Bishop's charity, after he came to be so, would look something like flattery, such variety did he use in the dispensing the goods of fortune to his indigent brethren, since the proverb in these dregs of time proves too true, which asserts the great disuse of that most extorting usury, when the use outstrips the principal.

To proceed, he usually gave 20s. to the poor at Carlisle, when it was his turn to preach there, that his liberality might tempt them to listen to his doctrine. His allowance to the poor of Dalston parish (within the limits of which Rose Castle stands,) was 30s. a month, besides what was given them at his castle-gates, and to sick people, not to mention what was given them at sacraments, and upon other occasions. In dear years, when his own stock of corn was spent, he ordered barley to be bought at 12s. or 14s. a bushel, and to be given to the poor, which came then in such great numbers to the gates, that the porter who served them having sometimes the curiosity to count them, affirmed, that he often served seven or eight score people in one and the same day. He allowed money to a schoolmaster for teaching eight poor children to read at Dalston. He put out poor boys to apprentices. In pensions to poor scholars at the University, and to some indigent persons, he gave 30*l.* per annum constantly, for several years. To which may be added, his share with other Bishops in yearly pensions to foreign converts, and to other public charities, as the rebuilding of St. Paul's Church, to French Protestants large sums, &c. Nay, his charity was often so extensive, that he for-

got his own secular interest to lend unto God, by his largesses to the needy.

At his death he gave to the poor of eight or nine parishes, and in some other modes of charity, which amounted to the sum of 200*l.*; and what that pious prelate left, his widow punctually performed, for as she loved him entirely, so did she shew her true respect for his memory, in enlarging his gift. And thus that religious couple, as they strove which should love most, so did they rival each other in charity.

Moreover I should be injurious to the memory of this good Bishop, if I should not further add, that besides these public acts of liberality, his charity was yet in some respects so secret (according to our blessed Saviour's advice,) that he kept a private purse for that end, and that so private, that even his dear consort, the partner of all his joys and other counsels, was a stranger to it, not knowing how he disposed of it, till he himself discovered to her a little before his death, whereabout 20*l.* of that money lay, which he desired might be given to three or four of the French Protestants, or to some decayed gentleman of honest conversation, and that without naming of him; which his loving consort accordingly performed. This last act is not only a plain demonstration of his extensive bounty, but how far he was from that pompous and ostentatious charity, which is made by too many the foundation of merit in another communion. And, as his kindness was unlimited to the corporal wants of the needy, so no less compassionate was he to those who went astray from the true fold. To such he used lenity and mildness, endeavouring to bring them into the way by strong arguments and soft words, convincing their erroneous judgments by reason and Scripture, rather than by affrighting them with corporal punishments, out of that by-way into which they had fallen by mistake. As to his own practice, none could be more observant of the rules of the Church of England, than he was, though he pitied the errors of others who differed from him in opinion.

To conclude, may this mean monument, which I have erected to the memory of this right reverend prelate, suffice to continue his name and the history of his virtues to succeeding ages, and that thereby the lustre of his pious actions may so shine forth in this debauched and profligate age, that others may be induced to copy after so fair an example, serving God faithfully and sincerely in this life, and enjoying him eternally in that which is to come.



## MISCELLANEOUS.

## ON FAMILY WORSHIP.

To the Editor of the Remembrancer.

SIR,

I am convinced by no slight degree of experience, that one of the surest methods of aiding the labours of the Pastor, and of effectually promoting a spirit of true religion in a Christian community, is the general establishment of Family Worship. It has often surprized me, to find sincerely pious persons disregard this useful ordinance. Some consider it *unnecessary*, because they imagine that the devotion of the closet is sufficient of itself. But are such persons sure, that all who might be assembled for this purpose in the hall, have fulfilled the duty in private?—Some view it in the light of an *ostentatious* service. Is it not celebrated in the bosom of our own immediate circle?—has not our Saviour implied the propriety of its performance, by promising to be present “where two or three are gathered together” in His name?—Others are afraid of *interruptions*. To obviate this difficulty, one member may in turn be absent, for the purpose of answering the call of a visitor or tradesman. Others again object, that it is not possible to collect all the members of the family. I answer, let all that can conveniently disengage themselves from their occupation, be reverently assembled together.—That Family Worship is our duty, as disciples of the Redeemer, is plain to my mind, from the following considerations.

1st. A Christian family is a society of persons—servants of the same God—heirs of the same salvation—sensible of the same wants—affected by the same distress—or gladdened by the same joys. They are all most intimately united by reciprocal duties; and therefore with one heart and one voice, should join in sup-

plication to that gracious Lord, who is the Father of all the families of the earth; who “maketh men to be of one mind in an house;” on whom they depend from day to day, for protection and peace. God, be it remembered, does not promise his blessings to those who need, but to those who “ask” them. Unless, therefore, a joint petition be offered, that family, as a family, can have no plea for expecting a continuance of almighty favour and love.

2dly. Compounded as man is, of body and soul, we require *form* to be the channel of all lasting communications. Internal impressions are more readily received from external objects. Hence were the Sacraments of Baptism and the Eucharist established by our Lord himself. The decent robes of ministers in the Church, the ceremonies of coronation and of judicial authority, invite reverence on the same principle. On the same ground, the open and outward institution of Family Worship settles in each house a face, as well as a spirit of religion. Children are hereby trained to piety, and servants ensured time and encouragement for serving God. The very Heathen has his *lares* and *penates*—and under blind homage to these household gods, preserved a daily reverence for the objects of his adoration, and promoted obedience to their will. How much should the example of Abraham weigh with us! “I know him,” said the Most High, in that book which was written aforetime for our learning, that he will “command *his children* and *his household* after him; and they shall keep the way of the Lord.” “As for me and *my house*,” cried Joshua, “we will serve the Lord.” “Cornelius” was “a devout man and one that feared God with *all his house*.” Nor is the example of the blessed Jesus



himself to be overlooked, who oftentimes appears to have inspired his little family, his twelve disciples, with the purest spirit of social prayer, when retired in the desert places.

3dly. Again, Family Worship operates as a most powerful check on all irregular conduct. Hypocrisy itself will hardly dare to utter prayers in the hearing of the other members of the family, against a disposition, which is daily indulged. It is a holy habit which softens the temper, and prevents an angry style of language, by forcing us to reflect, that we are presently to kneel down, and pray for, and pray with, the object of our displeasure. Masters of families are hereby enabled to reprove as an offence against *God*, the immorality of any member. They who have no Family Worship, can only reproach it as an error against *man*. Can persons hear daily thanksgiving for the offers of salvation, without searching their hearts, to know whether they have accepted them? Can they hear twice in the day, deliverance from sin desired in prayer, and not be impressed with the necessity of repentance? Will not petitions for honesty put an end to theft? Must not constant intercession for humility, contentment and purity, banish from the hearts of the worshippers, pride, murmuring and indecency?

4thly. It enables those who are in earnest to "grow in grace." It renders the less informed part of the family, more capable of benefiting by the instruction of the Sabbath. It promotes good-will from one to another. It establishes order. It spreads Christianity; for these younger and these ignorant members, will one day in their little

sphere, be heads of families also; and what they have themselves been taught to value in their youth, they will be eager to impart, in riper years, to their children and dependants.

If there be any truth in these remarks, the united interests of a family, the necessity for an external conveyance of vital religion, the influential operation on the moral conduct, the sacred examples by which the habit is sanctioned; these demand peremptorily from all who profess and call themselves Christians, that Family Prayer should be adopted in every family. Directions are not wanting. The list of the Society for Promoting Christian Knowledge abounds with books, by no means expensive, containing all possible guidance as to the manner, and simple sound forms of prayer, affording matter for edification to the little Christian assembly. If I were asked to choose, I should recommend Stonhouse's, or Bishop Gibson's; advising at the same time the officiating member, to add, as occasion required, to the words thus furnished. What a reality have I heard imparted to Family Prayer, by intercession for a sick member—an absent child—a son going to college—a servant entering on a new situation. How delicately may reproof be hereby conveyed—how affectionately may advice be offered—how tenderly may consolation be poured into the suffering bosom!—In the earnest hope that this humble attempt may be the means of introducing this beneficial usage, into at least one family, hitherto unacquainted with the privilege,

I remain your's,

A Master of a Family.

## SACRED POETRY, MEDITATIONS, &amp;c.

## THE CHRISTIAN'S PRAYER.

1.

Father of all, for many an age,  
In many a clime unknown,  
By savage left, and lettered sage,  
For gods of wood and stone.

2.

Soon turned Thy creature man aside,  
From Thee and from Thy way ;  
Soon homage to the power denied,  
That formed him from the clay ;

3.

Forgot His name, at whose command,  
The ark in safety rode,  
When o'er the surface of the land,  
The swelling waters flowed ;

4.

To sun and moon, *Thy works*, he paid  
Thy honours and Thy praise,  
Fell prostrate in the eclipse's shade,  
Or comet's harmless blaze.

5.

Next worshipped men, who, long since dead  
Lay mouldering in the grave ;  
Call'd those, on whom the worm had fed,  
To punish or to save.

6.

He bowed him down before the brutes,  
By Thee to serve him made ;  
And offered vows to plants and roots,  
Which withered, while he prayed.

7.

Nor could philosophy explore,  
Truth's long o'erclouded ray ;  
The pride of science served the more,  
To lead mankind astray.

8.

In Superstition's numbing chain,  
The learned were enslaved ;  
And oft in folly's wildest train  
Among the vulgar raved.

9.

Strange lessons to the chosen few  
The priests in secret taught,  
And many a deed of blackest hue,  
Was in their temples wrought.

10.

Their Maker's image men defaced  
When they forsook His name ;  
Their bodies with vile lusts debased,  
Till vice extinguished shame.

11.

The dearest ties then ceased to bind,  
Kind nature lost her force ;  
Her babe the mother's hand consigned,  
To death without remorse.

12.

How thronged the crowd at shows and feasts,  
An envied seat to gain,  
To gaze on men devour'd by beasts,  
Or by each other slain.

13.

E'en Virtue's self in those darks days,  
Betrayed a mortal birth ;  
Nor sought on high the soul to raise  
But grovelled on the earth.

14.

No good but fame the statesman knew ;  
For that he lived and died ;  
The sage into himself withdrew  
Nor cared for ought beside.

15.

If e'er compassion he bestowed,  
Or with his anger strove ;  
His kindness or forbearance flowed  
From pride, and not from love.

16.

When peace had sheathed the victor's steel,  
The foe, he deigned to save,  
He dragged behind his chariot wheel,  
Or sold him for a slave.

17.

Yet was not, Lord, thy light divine  
Extinct among mankind ;  
But guarded by one chosen line,  
And in one spot confined.

18.

Ev'n there did darkness reign at times ;  
Ev'n Israel's favoured race,  
Compelled thee often by their crimes  
To turn away Thy face.

19.

How widely from Thy paths they stray'd !  
How failed they to fulfil,  
The covenant through Moses made,  
On Sinai's trembling hill !

20.

Thy people ev'n in Judah's land,  
To Baal bent the knee,  
Forgetting Him whose mighty hand  
Had led them thro' the sea.

21.

Long time Thy wrath did they provoke,  
Ere David's city fell;  
And far, beneath a foreign yoke,  
Her youth were sent to dwell.

22.

On Babylon's far distant sands,  
Was heard the voice of woe;  
Lamenting that unhallow'd hands  
Had laid God's temple low.

23.

Yet was it by Thy will decreed,  
Tho' Israel's sons transgress'd;  
That in the faithful patriarch's seed  
All nations should be blessed.

24.

Again did Judah rear his head,  
Nor passed his rule away,  
Till Shiloh came, and darkness fled  
Before the rising day.

25.

Thy gracious purpose then, of old  
In mystery concealed,  
To all our race Thou didst unfold,  
Through holy men revealed.

26.

To Earth's remotest tribes they taught  
Thy nature and Thy name;  
The signs and wonders which they wrought,  
Declared from whom they came.

27.

Of judgment and a future state,  
Of death our mortal foe,  
Of that arch-fiend, who lies in wait  
To work us endless woe;

28.

And of the change they told, by vice  
In our condition made;  
And of the inestimable price  
For our redemption paid.

29.

For us thine only Son his head  
Bowed down to grief and pain;  
For us upon the cross he bled,  
With malefactors slain.

30.

In form of man, from earth He rose  
To glory in the skies;  
And thither, when this life shall close,  
We hope, through Him to rise.

31.

Meanwhile on earth sharp war we wage,  
Against the powers of sin;  
Fierce adversaries round us rage  
And weak are we within.

32.

Still thou, O God, art ever nigh  
To cheer each fainting heart;  
And on Thy help may man rely  
If he will do his part.

33.

Upon Thy Church with watchful care  
Thy Spirit doth abide;  
Of all, who seek Thine aid by prayer  
The Comforter and guide.

34.

Baptiz'd into His name with Thine,  
We both with Christ's adore;  
Nor seek with reason's scanty line  
The Godhead to explore.

35.

Enough for us to know Thy will;  
That clearly is display'd;  
Thy word will teach us to fulfil  
The promise we have made.

36.

O keep us to that promise true,  
In word, and deed and thought;  
Bright is the hope we have in view,  
And dearly was it bought.

37.

Assist us our desires above  
This mortal life to raise;  
To dwell upon our Saviour's love,  
And give Him daily praise.

38.

To tread on earth the paths He trod,  
As nearly as we can;  
And shew our gratitude to God  
In charity to man.

*(Continued from the first portion of  
Bishop Henshaw's Meditations.)*

OUR Saviour doth not say, do unto others  
as others do unto you, but as you would  
have others do unto you. If thou wouldst  
have thy neighbour do thee right, do so to  
him, though he have done thee wrong. Lex

talionis was never a good Christian law;  
If I forgive not, I shall not be forgiven.

It is the fault of a great many, if God  
bear with them in their sins, they think he  
countenances them: if they be not pre-  
sently stricken dead with Uzzah, they go  
on; when they smart not, they believe not,

and he is not feared till felt. Sickness is not thought of till death, nor that till hell. Forgetting that the long sufferance of God should lead them to repentance; he forbears us that he might forgive us; shall I sin because grace abounds? God forbid.

Charity so forgives offences, that it is ready, not only to pardon the offender, but to do for him, and thinks itself not innocent that it starves not its enemy, while it sees him starve. What little difference is there in religion between not saving and killing? we are not commended that we requite not evil with the like. We have not forgiven injuries if we do only not revenge them; if wrongs tie our hands from doing good where we ought, they prove sins to us, that were but crosses; and we wrong ourselves more by not doing, than by suffering; and *God shall so forgive us our trespasses: For with what measure I mete unto others, it shall be measured unto me again.*

What more glorious Master than God? What better Mother than the Church? How glorious is that calling that at once serves such a Master, and such a Mother! As it is our glory to serve them, so it must be our glory to do them good service. God in us sets the world copies of piety, and we must live to others no less than preach: As we are more high, so we are more looked at, notes in other's eyes are beams in ours: many things are lawful that are not expedient, and some things are expedient in respect of the person, that are scandalous merely for the chair; that which is reprobable in another, is in us a reproach: seeing it is so, what manner of men ought we to be?

There was never any that was not ambitious: every man is born a Coral, only some more superlative than others. But of all men, I most wonder at those that are ambitious only to be talked of; and since they cannot be notable, they would be notorious, and with Cain be marked, though for murderers. Whether I know much, or am known of many, it matters not, only this I will care for, that God may not say to me in the last day, *I know thee not.*

The king's daughter is all glorious within, but yet her raiment too is of wrought gold; our outside, our life must tell the world what we are within. If our lives do not answer our profession, we are Pharisees, we say, and do not.

Works without faith, are like a suit of

clothes without a body, empty; Faith without works, is a body without clothes, *no warmth, no heat*: works without faith, are not good works, and faith without good works, is as good as no faith, but a dead faith. Then only are they themselves, when they are together; *what God hath joined, let no man put asunder.*

If we will be Christ's disciples, we must leave all, but 'tis not all, we must take up our cross too; be ready to take it up, not of ourselves, but if it be laid upon us, we must suffer *willingly for Christ's sake*; we must not suffer wilfully, or throw ourselves into the fire. He that bids us suffer, bids us fly, *If they persecute you in one city, fly, &c.* It is our commendation to endure the stroke, or the faggot, it is not to seek it; when zeal runs without discretion, it commonly makes more haste than good speed; Christ would have us innocent, but wise too, serpents, as well as doves; lay down our lives for his sake, but not fling them down; we must neither go like bears to the stake, nor like madmen; neither run to our martyrdom, or from it; pray with our Saviour, *if it be possible, to miss the cup, or but to kiss it, but still not my will, but thy will*; we must submit all to God, and think that fittest for us, which he thinks so.

That which I hear from David, I would hear from every good man, *Thy word is a lantern to my feet, &c.*, to his feet, not to his eyes alone; if we use the word of God only to gaze on; to discourse by, not live by it, it wants its use, and we want our goodness, and shall want our glory: knowledge without practice adds to our punishment, together with our sin. How many Pharisees have sat in Moses chair, that shall never sit in Abraham's bosom, only for this, because they knew, and did not.

There are many services, and many masters, and yet no man can serve two masters, that is, two of a contrary disposition; for there is the world, the flesh, and the devil, and ye may serve all these at once, nay, ye cannot serve one, and not all: the glutton, he serves his belly, and with Esau, sells his birth-right, his blessing, for pottage: the drunkard, he serves I know not well what, whether the drink, or the company, or his appetite, or all, but instead of quenching his thirst, drowns his soul: the envious man, and the furious man, are alike in this, both serve the passion, only here they differ, the envious man, with Sampson, will brain himself, so he may brain others; the furious

man brains others so long, till at length he be brained himself; the usurer, he serves his gold: the adulterer, he serves his lust: but all serve one chief Lord, one master, the devil, and shall all receive the same wages, *which is the wages of all sin, death*: Why should God pay them for their pains, that go not of his errands?

The second portion of meditations, from which we proceed to make some farther selections, is introduced with the following dedication:—

To the Right Reverend Father in God, and Right Honourable William, Lord Bishop of London, one of His Majesty's most Honourable Privy Council.

Right Reverend and my Honoured Lord, THE world is full of books, he knows nothing, that doth not know in print; complain, but add to the number, yet I am persuaded; if men would but know their last, there would be less done, or less ado; I censure no man's endeavours. I cannot but condemn those ultracrepidasts, that with Festus will teach St. Paul divinity: I desire to keep my pen to my plough, only something duty enjoins me; great things my own immaturity forbids me, such as I have, I have provided: ingratitude, of all is the worst looked sin, verbal thankfulness little differs from ingratitude, such is mine fain to be: books are but words, but many times that is accepted, where we like, which from others would be counted cheap. Your Lordship's favour makes me thus bold to put these trifle-hours to that view which is not used to trifles: I have been late, and long sick, some of my sick thoughts (being now well) I am bold to present; that they are worse than is wished, or looked for, is not want of respect, but skill. The matter is almost as divers as the pages, *nugæ miscellaneæ*, of directions, instructions, resolutions; what we should do, what we should be; in all which I desire only to shew myself to your Lordship, not to the world; a testate of my duty, not of my proficiency; what I do owe, not what I could do; my pen, as my knowledge, may lag behind with the last, my prayers shall vie with the foremost for your Lordship's fruition of all happiness here, and of eternal happiness hereafter.

Your Lordship's in all humble  
duty to be commanded,

J. Henshaw.

Blessed are the poor, for theirs is the kingdom of heaven: how are they poor  
REMEMBRANCER, No. 64.

that have a kingdom? or what kingdom is wealthy, if not that of heaven? or why complainest thou of that poverty, that saints thee? that is a happy soul that makes even with God every night, and every morn begins the world anew.

When I at first look out into the world, and see many men, (and those none of the best) in better case, I think myself forgotten, and wish for more: but when I remember my account, I fear I have too much, and forget those wishes; it may be if I had more wealth, I should be more riotous: outward losses are sometimes gainful, and it is good for us that we are afflicted, it would be worse with us, if it were not sometimes thus bad; many, if they were not kept short of these, would come short of heaven. He knows us that keeps us, and if he will bring us to heaven rather one way than another, His will be done; let Him give my goods to the poor, and my body to be burned, and bring me to heaven, though in a fiery chariot; I cannot complain of the foulness of that way that carries me to God.

Pride and uncharitableness are sins in fashion, and the one the cause of the other; many think they should want for their pride, if they should but be charitable, I have often wondered, and grieved, to see a rich porch, and a poor Christian's walls clothed, and men go naked. Say what thou wilt, but I am sure with the Apostle, *That he cannot love God whom he hath not seen, that loves not his brethren whom he hath seen, and can endure to see miserable*.

We owe more to God for redeeming us, than for making us; His word made us: but when he came to redeem us, that word must be made flesh, and that flesh must suffer; in our creation He gave us ourselves; but in our redemption he gave us himself: and by giving himself for us, gave us ourselves again that were lost; so that we owe ourselves, and all that we have, twice told: and now what shall we give unto thee, O thou preserver of men, for ourselves thus given and restored? If we could give ourselves a thousand times over, yet what are we to God? and yet if we do give ourselves to Him and His service, such as we are, and such as we can, He accepts it, and will reward it. I will never grudge God his own. I have nothing that is not His; and if I give it to Him, he will restore it again with interest, never any man was a loser by God.

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## REVIEW OF NEW PUBLICATIONS.

*The Power of the Keys; or, Considerations upon the Absolving Power of the Church, and upon some of the Privileges of the Christian Covenant. By the Rev. Edward Burton, M.A. Student of Christ Church.*

THE usurped power and corrupt doctrines of the Pope have not yet ceased to afflict and injure the Church of England. Every new debate upon our ecclesiastical constitution furnishes fresh proofs of the injuries inflicted by the court of Rome upon the once simple fabric of the Christian commonwealth. The favourite accusation in the mouth of her enemies is, that our Church still retains the errors of Popish times. She was charged not long since in the House of Lords, by Lord Grey, with professing the Popish doctrine of the MASS, and teaching it in the Catechism to her children. Mr. Brougham, and his co-partners in the Edinburgh Review, say that she claims the power of forgiving sins, as distinctly and unequivocally, as the Priest in his confessional.

The effect of such calumnies upon those who hate both the Church and Christianity, is too notorious to require pointing out. Neither are they altogether harmless in other quarters. The defenders of the Church exhibit zeal without knowledge, or caution without courage—and while a few perhaps will assert with Mr. Prebendary Dennis, that the Priest has power to forgive sin; other few, among whom we lament to find Mr. Burton, virtually explain away the absolving power of the Church.

The Dissertation now before us is the work of a sensible man, a sound theologian, and a good scholar—and there are many parts of the work, which bear evidence of the combined powers and qualities of its author. But he seems to have

been infected with the too common desire of saying 'some new thing'—and not contented with saying it to himself and his friends, the secret must needs be communicated to the world at large. We have no objection to assist in giving circulation to his theory—upon condition that we may be permitted to say a few words respecting its validity. He opens his argument in the following terms.

"The power of the keys, or the power of binding and loosing, or the power of remitting and retaining sins, (for these three expressions have the same meaning,) rests upon the following passages of the New Testament.

"Matt. xvi. 19. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

"Matt. xviii. 18. Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.

"John xx. 23. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

"It is allowed on all sides, that by these words Christ conveyed some power to his apostles; and it will be attempted to be proved, that the original grant also conveyed the same power to all the successors of the apostles for ever.

"Various interpretations have been given to these words. They have been supposed to mean, that the apostles might admit, or refuse to admit, any persons to the Christian covenant; that they might inflict and withdraw the censures of the Church; that they might of themselves absolve, or refuse to absolve, any persons from their sins.

"Advocates have been found for each of these interpretations. Some would give all these powers to the Church; while others think that she is only entitled to some of them; that she has power to inflict censures, or to enact laws, but not to forgive sins. Among those, who see in these words the grant of an absolving power, opinions are also divided. Some



think, that the priest may give absolution, not merely as declaratory or promissory, but authoritative and immediate; that he may actually pronounce the penitent to be from that very time absolved, and that this absolution will be ratified in heaven. Others again will not allow this: they think, that the priest merely promises pardon from God hereafter; or that he declares in the name of God, that if the man truly repent him of his sins, (of which God only can be a judge,) he may then be absolved.

"The Church of England would be quoted in support of all these several interpretations. She undoubtedly claims the right of inflicting and withdrawing censures, however obsolete such a custom may have become: she also claims the power of *binding* her members to the observation of certain laws, and of *loosing* them from others. With respect to absolution, or the forgiveness of sins, her authority would be quoted by those, who assert this doctrine in its highest sense, and by those, who allow it merely in the lowest degree. The latter would say, that in her form of absolution, which is read in the Morning Service, the priest evidently does nothing more than execute a command of God, in declaring and pronouncing, that *He* pardoneth and absolveth all them that truly repent. The former would quote the office for the visitation of the sick, where the priest is authorized to say 'by his authority committed to me, I absolve thee from all thy sins.'

"It will be the object of the following pages to consider these several interpretations: and it may perhaps be well to state here the conclusion, which it is intended to draw, viz. that the power of the keys, or the power which is expressed in Matt. xvi. 19. xviii. 18. and John xx. 23. gave to the apostles and to their successors for ever the privilege of admitting any persons by baptism to the Christian covenant; that is, of *loosing* the faithful and penitent from the disabling curse, under which they were born, and of putting them into a new condition, which made them capable of working out their salvation." P. 1.

Mr. Burton then observes, that the words in Matt. xvi. and xviii. contain only a promise of what *shall* be done; while the words in John xx. intimate an actual gift. He contends therefore that the Power of the Keys was bestowed by our Lord upon his apostles, in the interval

between the Resurrection and Ascension—several pages are employed in proving against the Romanists that the gift was not confined to St. Peter. The argument is put with great neatness and force, and may be advantageously consulted by such as entertain any doubts upon the subject.

The next point is to distinguish between the power of remitting and retaining sin, which was conferred in the interval between the Resurrection and Ascension, and the power of working miracles and speaking with tongues, which was not bestowed till the day of Pentecost. Here again Mr. Burton proceeds in a workmanlike manner—shortly and satisfactorily establishes his point, and shews that the History of the two Inspirations does not give the slightest grounds for concluding that the Apostles could not transmit the one power without transmitting all the others likewise. Our Lord's last charge to his Apostles is then examined—and the different accounts of it harmonized. We extract Mr. Burton's paraphrase of this most important portion of Scripture—and wish that the inference which he draws from it, were less unworthy of the foundation on which it rests.

"We might paraphrase this charge in the following manner. The atonement is now made: God has accepted the sacrifice, which I offered for sin, and allows all men to be benefited by it. Power is henceforth given to me to put all the inhabitants of the earth into a way of coming to heaven: they may have their sins forgiven, if they will believe in me: this is the condition, which I appoint for their being put into the way of salvation. It was to make this atonement, and to invite all men to partake of it on this condition, that my Father sent me into the world: and as I am now going away, in the same manner I send you in my name, and authorize you to appoint successors after you, who shall continue till the end of the world to publish these glad tidings to all mankind. Go therefore, and make them known to all nations. Moreover it is my will, that wherever you make them known, every person, who

wishes to profit by them, and to accept the terms offered, shall first be baptized. He must believe in me: he must repent of his past sins; and then being baptized in the name of the Father, and of the Son, and of the Holy Ghost\*, he shall be fully admitted into the new covenant, which we have established through my blood. Till now it was impossible for men to please God, or to make any atonement for their sins, so as to escape punishment: if they died without committing sin themselves, yet the sin of their first parents, under the curse of which they were born, was enough to subject them to the wrath of God. But now they may have this curse effectually removed, if they will believe in me: and they may have their own personal sins forgiven, if they will add repentance to their belief. Go therefore; and by baptizing those who believe in me, and admitting them into my covenant, *loose* them from that curse, and from that inability to please God, by which they were before *bound*. Whosoever are thus *loosed* by you in my name, are really and effectually *loosed*: my Father, who is in heaven, will look upon them as beginning a new life, and will judge them merely for the works which they do after baptism. The sins, which you then remitted to them, will not be imputed to them, so as to affect their admission into heaven. But, on the other hand, whosoever refuses to believe in me, is in the same state of condemnation, as if I had never died: he is still *bound* by the curse passed upon Adam, and subject to the wrath of God. You cannot *loose* him: you cannot admit him into the new covenant, or hold out to him any hope of forgiveness, unless he believe in me. In such cases you have no authority: you must leave such persons *bound*: you must denounce to them, that their sins are still *retained*; and at the last day they will find, that they are really and effectually retained, so as to keep them from heaven.

"It will be seen, that in the latter part of this paraphrase I have intended to give the meaning of John xx. 23. 'Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained;': coupling that passage with Matt. xviii. 18. 'Whatsoever ye bind on earth, shall be bound in heaven;

and whatsoever ye loose on earth, shall be loosed in heaven.' And that this is the full meaning of the promise given in Matt. xvi. 19. xviii. 18. and of the power actually conferred in John xx. 23. is the conclusion which I have been endeavouring to establish. I conceive, that the apostles loosed sinners, or remitted their sins, when upon their professing their belief in Christ, they admitted them to the sacrament of baptism: and so they bound them, or rather left them bound, and declared their sins to be retained, when they refused to believe in Christ.

"If this interpretation be correct, the absolving power of the church, in the usual sense of the expression, finds no support from Matt. xvi. 19. xviii. 18. or John xx. 23. and the successors of the apostles can never give actual and immediate remission of sins, except when they first admit a man into the covenant, and baptize him upon his professing faith and repentance. If such a man again commit sin, the minister of Christ cannot again say to him, all thy past sins (including the sins committed since baptism) are forgiven thee;—he cannot even say this, though the sinner again profess to believe in Christ, and to repent. The minister may indeed and ought to remind him of the pardon, which he once received; that all his sins, whether actual or imputed, were once blotted out: and he ought also to remind him, that his sins subsequently committed may likewise be blotted out, if he will repent and leave them off. But this forgiveness of sins committed after admission into the covenant will never be declared, till the judgment of the last day. The priest may exhort and encourage the sinner to look for it: but he can never say with his own authority, at this very moment all thy sins are forgiven thee. If he could, the same man may be absolved several times in the course of his life: there is no reason, why he may not be absolved every day. There is no doubt, that he may require absolution every day by committing fresh sins: and as he may also believe and repent every day, the priest might give him absolution every time that he professed this faith and repentance\*.

"But this conclusion is too absurd to

\* It has been said, that the apostles do not appear to have observed this form of words, but to have baptized in the name of Jesus only. (Acts ii. 38. viii. 16.) Yet we have perhaps a proof to the contrary in 1 Cor. vi. 11. where all the three Persons in the Trinity are mentioned.

\* The eleventh Canon of the third Council of Toledo complains, that in certain churches of Spain, men do not follow the Canons, but unworthily repent them of their sins, and as often as they please to sin, so often they desire the priest to absolve them.

he entertained. It could never have been the intention of our Saviour to give such an unavailing power of absolution as this, when he so solemnly ordained his apostles to remit sins. This alternation of guilt and purity, of condemnation and absolution, can never be the effect of that power, which the Holy Ghost conveys to the ministers of Christ. It is surely therefore more reasonable to say, that the same person receives a positive and valid remission of sins from the minister of Christ only once, that is, when he is first admitted into the covenant by baptism. It is then that he is *loosed* from his inability to please God, and that the sin of his first parents, and his own personal sins, are *remitted* to him. Bishop Taylor is express in asserting this doctrine: 'then (at Baptism) the power of the keys is exercised, and the gates of the kingdom are opened: then we enter into the covenant of mercy and pardon, and promise faith and perpetual obedience to the laws of Jesus, and upon that condition forgiveness is promised and exhibited, offered and consigned, but never after \*.' P. 27.

We shall proceed as speedily as possible to examine the contents of the three latter paragraphs. But, in the first instance, we must again return our thanks to Mr. Burton for his exposition of the doctrines of the Christian Covenant, Justification by Faith, and Infant Baptism. His observations on each of these subjects are sound and perspicuous: and if there be no striking novelty in the author's views or expressions, still less is there any statement which our Church, or its more esteemed members, would disown.

We cannot make the same remark upon his theory respecting the power of the keys. The strict limitation which he has placed upon that power is new, and therefore, of course, suspicious. It is not authorized; on the contrary, it is most unequivocally renounced by the Scriptures, to which he appeals in its support. His inquiries into the practice of the primitive Church upon the subject are meagre, superficial, and unsatisfactory. His no-

tions are irreconcilable with the formularies of the Church of England; and, what is last and worst, they make so formidable an inroad upon the doctrine of forgiveness of sins, that few persons who agree with Mr. Burton ought to be, or can be, at peace. These are serious accusations; but, believing that we can substantiate every one of them, it is our duty to speak out. The difficulty of the subject is unquestionable; and that difficulty may be pleaded and admitted as an excuse for declining it altogether, or discussing it with hesitation and fear. But when an author undertakes to explain the hard places of Holy Writ he exposes himself to the censure of those by whom his error is perceived, even if they are not prepared to substitute interpretations of their own. Without presuming, therefore, to define the precise sense in which the power of the keys is to be understood, we shall animadvert freely upon Mr. Burton's limitation of it, and endeavour to show that such limitation is entirely of his own making.

The first point to which we request attention is the interpretation put by Mr. Burton on Matt. xviii. 18. He considers it a promise of the power which was conferred in John xx. 23, and restricts them both to baptism. It is true, he does admit (p. 70.) that

"Our Saviour himself seems to interpret the words *binding* and *loosing* with reference to the censures of the Church, when he says, in Matt. xviii. 18. 'Whatsoever ye shall bind on earth shall be bound in heaven,' &c. In the preceding verse he gives a power to the Church of arbitrating in private disputes, and of expressing her displeasure against the party which refused to abide by her decision: he was to be treated as 'an heathen man and a publican.' It may be disputed what degree of censure was intended by these words; but some sort of punishment, some exclusion from advantages enjoyed by the body at large, must certainly be implied by them: and, in the following verse, our Saviour seems to call this power of exclusion a power of binding and loosing."

\* Doctrine and Practice of Repentance, c. ix. sect. 2. vol. ix. p. 184.

This qualified language must not be overlooked. Mr. Burton contends that the power of binding and loosing is limited to a particular act. The expression only occurs twice. On one occasion it is manifestly impossible to limit it as Mr. Burton proposes: and to what expedient does he resort? To a simple admission that our Saviour *seems* to say, what overthrows Mr. Burton's hypothesis. Either *binding* and *loosing* are different from *remitting* and *retaining*, which Mr. Burton maintains that they are not, or our Saviour himself expressly and emphatically declares that his Church shall have the power of *remitting* and *retaining* at other times and upon other occasions than that of baptism. The question, in reality, does not admit of a doubt. Mr. Burton takes no notice of the subject in its proper place; and, until we reached his 70th page, we supposed that he had forgotten the context of the verse upon which he comments. In the 70th page, to our no small surprise, we find that he is aware of the difficulty, but does not even attempt to remove it. He notices the subject incidentally and slightly; and, knowing that there was so formidable an obstacle to his hypothesis, observes, that it *seems* to be irreconcilable with his lucubrations, and says not another word upon the subject.

We come next to the practice of the primitive Church, and Mr. Burton's remarks upon the subject are far from satisfactory.

"There are also passages in the Epistles, which prove that the Church possessed some such power. But we must remember, that there is this great difference between the apostolical times and our own. In those days, God not only punished sin in this life by sending bodily diseases, (which we have no reason to think is not the case at present,) but he also gave a power to the apostles of inflicting these diseases. They of course inflicted them in the name of God: but they had a positive and absolute power to do so; and the sickness, which they im-

precated, invariably came upon the sinner. This power was supernatural, and confined to the apostles only: there is no intimation of its being continued to their successors; and therefore we can argue nothing concerning our own practice from those passages in the New Testament, which speak of such a power.

"That God sometimes sent these bodily infirmities, we learn from 1 Cor. xi. 30. '—for this cause many are weak and sickly among you, and many sleep.' The 32d verse also informs us of the gracious intentions of God in sending these visitations: 'but when we are judged we are chastened of the Lord, that we should not be condemned with the world.' He punished them in this life, that they might repent, and become fit for the life eternal.

"That the apostles also had this power, or, to speak more properly, that God confirmed the sentence of the apostles, when they imprecated sickness upon a sinner, is evident from St. Paul's Epistles. In the case of the incestuous Corinthian, it appears, that the Church had this power even without the actual presence of an apostle. They exercised it in his name, and, as St. Paul says, his spirit being present with them, and their sentence was confirmed by God. 'I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus\*.' By delivering the offender to Satan for the destruction of the flesh, he evidently means, that permission was given to Satan to inflict some bodily disease†. He uses the same expression in 1 Tim. i. 20, speaking of Hymeneus and Alexander, who had made shipwreck of their faith, he says, 'whom I have delivered unto Satan, that they might learn not to blaspheme.'

"The greatest exercise of this power, which is recorded to us, is when Ananias and Sapphira were struck dead by this

\* 1 Cor. v. 3—5.

† "When St. Paul says of himself, (2 Cor. xii. 7.) 'there was given to me a thorn in the flesh, the messenger of Satan, to buffet me,' we may also interpret his words as implying some bodily disease. It was Satan who was allowed to tempt Job, by vexing his body."

words of St. Peter\*. St. Paul also afflicted Elymas with blindness, which he told him should continue for a season†. Whenever he inflicted such diseases, he might be said to *bind* the sinner, or to allow Satan to bind him, which is the very expression used by our Saviour towards the woman, who had a spirit of infirmity: he says that 'Satan had *bound* her these eighteen years †.'

"The same power, which punished a sinner by bodily diseases, could also withdraw them: and as the Church in the name of an apostle could *bind* the offender, so she could also *loose* him. In the case of the Corinthian mentioned above, St. Paul promises, that when the Church thought proper to forgive him, he would also forgive him: and the whole passage may be consulted, as explaining the power and the practice of the Church in such cases §.

"Forgiveness, in this instance, cannot be construed to mean an entire remission of all sins, so as to make the penitent certain of salvation: it can only mean, that what God allowed St. Paul to inflict, God also allowed him to withdraw. The binding and loosing must be relative and co-extensive: and though when our Saviour said to the woman mentioned above, 'Woman, thou art *loosed* from thine infirmity,' he may certainly have intended to forgive her all her sins, we cannot argue from the omnipotence of the Son of God to the limited and delegated powers of an apostle and of the Church.

"That the apostles had not power to forgive sins in the highest sense of the term, seems demonstrably plain from the words of St. Peter to Simon Magus ||, 'Repent of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.' If Peter could have forgiven him of himself, why should he exhort him to pray to God? Peter evidently felt uncertain, whether God would forgive him or no: and it is equally evident, that Simon Magus did not know of any absolving power being resident in the apostles, when he said, 'Pray ye to the Lord for me, that none of these things, which ye have spoken, come upon me.' We may remark farther, that St. Peter uses the very expression of Simon being 'in the *bond* of iniquity,' and yet he evidently shows, that he had not power to *loose* him.

"It appears, therefore, that the terms *binding* and *loosing* might be, and were, used in early times to express the imposing and withdrawing of ecclesiastical censures. But since the power of inflicting such punishments as these has long since ceased, whereas the power given by Christ to his apostles was to last for ever, we are obliged to conclude, that the power of binding and loosing means something else, in its primary and real signification, than the power of punishing sinners with sickness, and of restoring them again to health. This power was superhuman and extraordinary; and was, perhaps, the highest exercise of authority which the apostles, or the Church in the name of the apostles, possessed." P. 71.

The immense distance between the Apostles and their uninspired successors we are most ready to acknowledge—and wherever there is allusion in the primitive Church to miraculous power, the case is inapplicable to the question before us. But the author ought not to have passed so slightly over the passage, 2 Cor. ii. 6—11., and the remarks upon Simon Magus are in the highest degree sophistical. Peter *prayed* for his forgiveness, and thus "evidently showed that he had not the power to loose him!!" Where is it evidently shown, or what imaginable reason has Mr. Burton to believe, that Simon Magus was qualified to receive forgiveness? What proof is there of his penitence? Who imagines that St. Peter could forgive the impenitent? Although Simon had "believed and been baptized," yet was his "heart not right in the sight of God," "he had neither part nor lot in this matter." To argue that the Apostle had no power to absolve because this person was not absolved, can only prove that arguments are scarce.

The observation respecting St. Paul and the incestuous Corinthian, may also be applied to Mr. Burton's remarks on the customs of the Apostolical Fathers, and the earlier ages of the Church. Such customs are not conclusive evidence of the real meaning of Scripture—nor are they sufficiently uniform to establish

\* Acts v. † Acts xiii. 11.

† Luke xiii. 16. § 2 Cor. ii. 6—11.

|| Acts viii. 22.

or subvert the hypothesis before us. But every reader and every quoter of the Fathers, can produce abundant proof of the high sense which was entertained of the absolving power of the Priest—Mr. Burton is not justified in taking it for granted, that ecclesiastical history gives him any material support. Although he may prove easily enough that it is completely at variance with the absurd pretensions of the Church of Rome—he is not at liberty to infer, that the power of the Keys was confined as he desires to confine it. It was applied beyond all question to baptism. But that is not the point under debate—Was it applied to baptism only? Mr. Burton knows better than to make such an assertion—but some of his readers will believe that he entertains the opinion, and others must regret that he has not more expressly disowned it, and shewn that such a renunciation is not inconsistent with his theory.

On the subject of our own Church formularies, the author has the following observations.

“It has been said, however, that the Church of England lays claim to the absolving power for her ministers in the highest sense which the words will bear. In her office for the Visitation of the Sick we certainly find a direction for the priest to use the following words; ‘By his authority committed to me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost.’

“These words are undoubtedly very strong: and I should never wish to defend the Church of England, in her doctrines or her ceremonies, by an equivocal or forced interpretation of words. It cannot be denied, that the form of absolution just quoted, seems to contain an immediate and positive remission of sins. The minister, who uses it, appears to think himself authorized to assure the penitent, that from that moment he is fully pardoned by God: and we might perhaps be inclined to think little of the judgment or sincerity of that man, who interprets these words to mean, that ‘the Church did only intend the remission of ecclesiastical censures and

bonds \*.’ Such an interpretation appears at first sight extremely forced, and used merely in justification of a power, which the Church of England has improperly usurped. It must be confessed, however, that little as we might be led to affix this meaning to the solemn words, ‘I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost,’ there is certainly some reason, if not an absolute necessity for concluding, that the Church does not suppose the penitent to receive a full pardon from God in these words.

“In the prayer, which follows this absolution, the minister is directed to pray, ‘O most merciful God, who, according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou rememberest them no more; open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in him, most loving Father, whatsoever hath been decayed by the fraud and malice of the devil, or by his own carnal will and frailness; preserve and continue this sick member in the unity of the Church; consider his contrition, accept his tears, assuage his pain, as shall seem to thee most expedient for him. And forasmuch as he putteth his full trust only in thy mercy, impute not unto him his former sins, but strengthen him with thy blessed Spirit; and when thou art pleased to take him hence, take him unto thy favour, through the merits,’ &c.

“I have quoted these words at length, because they demonstrably prove, that the penitent is not at that time supposed to have received pardon from God, nor to be certain of going to heaven. He still ‘earnestly desireth pardon and forgiveness,’ and therefore cannot have received it. We may agree in thinking that the words of the absolution are too strong, and we may regret that they were admitted into our Prayer Book; but when we take them in connexion with the prayer which follows, it is certainly unfair to say, that the Church of England claims for her ministers a power of plenary absolution. Some interpretation far short of this must be affixed to them. It is not the object of this dissertation to decide what this interpretation should be: the Church of England certainly thinks, that it is necessary to pray for further forgiveness after these words are uttered: and consequently she cannot be said to hold the doctrine, that a priest may absolve a penitent from

\* Wheatley.



his sins, and declare him to be pardoned by God." P. 68.

And the concluding summary further states,

"That every minister of the Gospel exercises the Power of the Keys, the power of binding and loosing, or of remitting and retaining sins, when he admits children or adults into the Christian covenant by baptism: that beyond this the Church has no absolving power whatever: that she reminds her members of the mercy of God in accepting the atonement of Jesus Christ: and points out to them, that the merits of this atonement may obtain remission of all their sins, if they will truly repent, and have faith in Christ; but that she cannot do more than this; she cannot declare, that God has actually forgiven the penitent, and blotted out his transgressions, so that his final salvation is certain." P. 103.

To the first of these statements we have little to object. We are no advocates for the doctrine of remission of sins by the priest; we believe the real sense, both of the Church and the Scripture, is in Mr. Burton's own words, "that the priest declares in the name of God, that if the man truly repent him of his sins, (of which God only can judge) he may then be absolved;" or as the sentence ought to have concluded, he is then forgiven.—Unless a clergyman believes this, we know not how he can subscribe to the Articles, or officiate in the services of the Church. And the best explanation of the Visitation Service is, that it is a more solemn and personal application of that consolatory message which the priest delivers in general terms to the whole congregation. That absolution is only to be used, after repeated expressions of penitence; it is only to be given to those who "humbly and heartily desire it," to those who feel the sting of sin in their souls, and wish for the strongest assurance of God's mercy and forgiveness. The words, "*I absolve*," are not in themselves appropriate—but they are qualified and explained by the preceding allusion to the power

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given by Jesus to his Church. Whatever power he gave, the Church may and ought to use—and the prudent use of it permitted to the ministers of the Church of England, is no blot upon the shield of their faith.

As to Mr. Burton's objection, that absolution on these principles may be given every day, and the inference that the Popish practice is on this supposition not only excusable but meritorious, we confess we think that Mr. Burton might have employed himself better than in defending superstition and knavery at the expense of our own communion. On no scriptural principles, and on no Church of England principles, is it possible that absolution, (we mean such a personal absolution as that contained in the Visitation Service) can be granted every day.—"As he may believe and repent every day—the priest might give him absolution every time that he professed this faith and repentance."—The priest who did so, would be unworthy of his office—such faith and repentance could be nothing but a mockery—and it is by acting upon a different supposition that Papists have fallen into the worst and most corrupting of their errors.

The Church "cannot declare that God has actually forgiven the penitent,"—because she cannot be sure that the penitent has actually repented.—Mr. Burton admits, p. 58. that admission into the Christian covenant conveys a title to forgiveness of sins committed subsequently to admission. Why then should he object to a solemn declaration of that consoling fact? "Absolution," he tells us, "in the primitive Church, was positive and authoritative only so far as concerned the censures of the Church; with respect to the sinner being pardoned by God, the priest only prayed that he might be pardoned, and comforted him with the gracious assurances of Scripture," p. 81. And what are these assurances? that there is no certainty of pardon to such as sin after bap-

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tism? such ought to be Mr. Burton's answer—but such we are persuaded it would not be. On this, the true difficulty, he is not very explicit,—When he talks of our not being at liberty to say that an absolved sinner, “if he were to die that moment, is certain of going to heaven,” he merely states that to which every man of sense would assent.—The priest cannot know the reality of the repentance, and therefore cannot certify the reality of the pardon.—But when, as in the concluding summary he tells us that the Church can do no more than point to the merits of Christ, he appears to us to renounce the doctrine of the Communion in which he ministers, not less than the practice of antiquity and the declaration of Scripture. The Church may give absolution in terms much more forcible than those which Mr. Burton is inclined to put into her mouth; and if he is unwilling to learn these facts, and the use to which the custom may be applied, from such humble critics as those into whose hands his work has fallen, we recommend him to study the following passages from Hooker, with which we gladly conclude our observations.

“Strange it were unto me that the Fathers who so much every where extol the grace of Jesus Christ, in leaving to his Church this heavenly and divine power, should, as men whose simplicity had universally been abused, agree all to admire and magnify an useless office.”

“It hath therefore pleased Almighty God, in tender commiseration over these imbecilities of men, to ordain for their spiritual and ghostly comfort consecrated persons, which by sentence of power and authority given from above, may, as it were, out of his very mouth, ascertain timorous and doubtful minds in their own particular—ease them of all their scrupulosities—leave them settled in peace, and satisfied touching the mercy of God towards them.”

*The Book of the Church.* By Robert Southey, Esq. LL.D. Poet Laureate, Honorary Member of the Royal Spanish Academy, of the Royal Spanish Academy of History, of the Royal Institute of the Netherlands, of the Cymmrodorion, of the Massachusetts Historical Society, of the American Antiquarian Society, of the Royal Irish Academy, of the Bristol Philosophical and Literary Society, &c. In Two Volumes. 8vo. 11. 4s. Murray. 1824.

It is certain that an extraordinary degree of ignorance prevails amongst Englishmen as to the real nature of those claims which the National Church has to their respect and affection. Even amongst those who are brought up in her communion, and enjoy the blessing of her ordinances, and who have been qualified by their education to inquire into her history and to appreciate her merits, how rarely do we meet with an individual who is aware of the full extent of her deserts. They are content to take the Established Religion as they find it, without troubling themselves to enquire by what process it became so intimately interwoven with our civil institutions, or to what causes it owes its preponderance and stability. This is, perhaps, a natural consequence of long continued security. It is only when their Church is reviled, assaulted, or removed from its place, that men set themselves in good earnest to investigate its claims to respect. From such trials the English Church has always come forth triumphant. In the time of her need, not only have martyrs suffered in her cause, but inquiring and able men have risen up to plead in her behalf, and to convince the great body of the people how inseparably her interests are connected with the well-being of true religion, and with the security of the commonwealth. It requires only a dispassionate and careful survey

of our national annals, to understand the greatness of those services which the Church of England has rendered to the cause of pure Christianity and rational freedom. Unfortunately, of our ecclesiastical histories, some deter the ordinary reader by the length of their details, while others offend the more critical student by the unfaithfulness of their representations. From one cause or other, it is a line of study into which the common course of education hardly ever leads; and yet there are few departments of history more interesting or instructive, not merely to the Clergy, but to every one who wishes to obtain a correct knowledge of the growth and principles of the English constitution.

The ignorance of which we complain, has of late years displayed itself in a most remarkable manner. The language in which the Church has been spoken of, even in the great council of the nation, has been in such outrageous defiance of all historical truth, so contrary to fact as well as principle; and so little knowledge of her real and substantial title to our affectionate regard has been manifested, even by those who, on such occasions, have stood up in her defence, that we have long earnestly wished for the appearance of some plain, perspicuous statement of the *historical* arguments which may be urged in her behalf, as being a more tangible proof, at least one more easy of comprehension to the "children of this generation," than a setting forth of her higher and more sacred titles to respect.

This has been furnished by Mr. Southey, in a manner which entitles him to the gratitude of every one, who is attached, either from habit or principle, to the Established Church. The one will be instructed, and the other refreshed, by the luminous and affecting sketch which he has given of the most important features in the religious history of

this country. It is impossible for us to do justice to the merits of his work in the limits of this journal; but we shall extract some of the most striking and important passages, in the hope, that they may direct the attention of our readers to a book, which cannot be too widely circulated, in the present age of prejudice and misrepresentation. The following is Mr. Southey's introduction.

"Manifold as are the blessings for which Englishmen are beholden to the institutions of their country, there is no part of those institutions from which they derive more important advantages than from its Church Establishment, none by which the temporal condition of all ranks has been so materially improved. So many of our countrymen would not be ungrateful for these benefits, if they knew how numerous and how great they are, how dearly they were prized by our forefathers, and at how dear a price they were purchased for our inheritance; by what religious exertions, what heroic devotion, what precious lives, consumed in pious labours, wasted away in dungeons, or offered up amid the flames. This is a knowledge which, if early inculcated, might arm the young heart against the pestilent errors of these distempered times. I offer, therefore, to those who regard with love and reverence the religion which they have received from their fathers, a brief but comprehensive record, diligently, faithfully, and conscientiously composed, which they may put into the hands of their children. Herein it will be seen from what heathenish delusions and inhuman rites the inhabitants of this island have been delivered by the Christian faith; in what manner the best interests of the country were advanced by the clergy even during the darkest ages of papal domination; the errors and crimes of the Romish Church, and how when its corruptions were at the worst, the day-break of the Reformation appeared among us: the progress of that Reformation through evil and through good; the establishment of a Church pure in its doctrines, irreproachable in its order, beautiful in its forms; and the conduct of that Church proved both in adverse and in prosperous times, alike faithful to its principles when it adhered to the monarchy during a successful rebellion, and when it opposed the monarch who would have brought back the Romish superstition, and

together with the religion, would have overthrown the liberties, of England."—  
Vol. I. p. 1.

The whole of the early part of this work, which gives an account of the religion of the ancient Britons, and Anglo Saxons, would admit of very considerable abridgment, which we venture to recommend, not with a view to shortening the book, but in order that room may be gained for a more particular account of later periods, in which a livelier interest is naturally felt. For the same reason we should advise the compression of the fifth chapter, which is principally taken up with a minute account of the Scandinavian Mythology as it is set forth in the Edda.

The causes which promoted the success of Christianity amongst the Anglo-Saxons are thus ably stated in the fourth chapter.

"In regarding the triumph of Christianity among the Anglo-Saxons, a natural inquiry arises why it should have been so easily established, and with so little struggle, seeing that its introduction into heathen countries has in later centuries been found so exceedingly difficult, as at one time to be generally considered hopeless, and almost impossible without a miracle. This striking difference is to be explained by the very different circumstances under which all recent attempts had been undertaken, and the different character of the false faiths against which they were directed.

"The paganism of our Saxon ancestors was not rooted in their history, nor intimately connected with their institutions and manners; it had no hold upon the reason, the imagination, or the feelings of the people. It appealed to no records, or inspired founders: in its forms it was poor and unimpressive; there was nothing useful or consolatory in its tenets; and whatever strength it derived from local superstitions was lost by transplantation; for the conquerors, when they settled in Britain, were cut off from those sacred places in their native land which they had regarded with hereditary reverence. Such a religion, without pomp and without pretensions, had nothing which could be opposed to Christianity. On the other hand, the Christian missionaries came with the loftiest claims, and with no mean display of worldly dignity. They appeared not as unprotected,

humble, and indigent adventurers, whose sole reliance was upon the compassion of those whom they offered to instruct; but as members of that body by which arts and learning were exclusively possessed, . . . a body enjoying the highest consideration and the highest influence throughout all the Christian kingdoms: they came as accredited messengers from the head of that body, and from that city, which, though no longer the seat of empire, was still the heart of the European world; for wheresoever the Christian religion had extended itself in the west, Rome, was already a more sacred name than it had ever been in the height of its power.

"The missionaries therefore appeared with a character of superiority, their claim to which was not to be disputed. They spake as men having authority. They appealed to their books for the history of the faith which they taught: and for the truth of its great doctrines they appealed to that inward evidence which the heart of man bears in the sense of its own frailties, and infirmities, and wants. They offered an universal instead of a local religion; a clear and coherent system instead of a mass of unconnected fancies; an assured and unquestionable faith for vague and unsettled notions, which had neither foundation nor support. The errors and fables with which Romish Christianity was debased, in no degree impeded its effect: gross as they were, it is even probable that they rendered it more acceptable to a rude and ignorant people. . . . a people standing as much in need of rites and ceremonies, of tangible forms, and a visible dispensation, as the Jews themselves when the law was promulgated. The missionaries also possessed in themselves a strength beyond what they derived from their cause, and from the adventitious circumstances that favoured them. They were the prime spirits of the age, trained in the most perfect school of discipline, steady in purpose, politic in contrivance, little scrupulous concerning the measures which they employed, because they were persuaded that any measures were justifiable if they conducted to bring about the good end which was their aim. This principle led to abominable consequences among their successors, but they themselves had no sinister views; they were men of the loftiest minds, and ennobled by the highest and holiest motives; their sole object in life was to increase the number of the blessed, and extend the kingdom of their Saviour, by communicating to their fellow-creatures the appointed means of salvation; and elevated as they were above all worldly

hopes and fears, they were ready to lay down their lives in the performance of this duty, sure by that sacrifice of obtaining crowns in heaven, and altars upon earth, as their reward. Vol. I. p. 51.

Mr. Southey remarks, that one consequence of the union of all Christendom under one spiritual head was, that the intellectual intercommunion of nations, was far greater at that time than it is now; and that probably more English, in proportion to the population of the country, went into Italy, for the purposes of devotion, than have ever since been led thither by curiosity and fashion, and the desire of improvement. Indeed, considering the imperfect state of nautical science in those ages, and the dangers and difficulties of land travelling, one is surprised to find how frequently and with how little demerit journeys were undertaken to Rome by vast numbers both of the clergy and laity.

The following account of the first establishment of a regular church government in this country is just and clear.

"The church government established in this island by Augustine and his fellow-labourers was that episcopal form which had prevailed among the Britons, and which was derived from the Apostles in uninterrupted descent. The dioceses were originally of the same extent as the respective kingdoms of the Heptarchy; the clergy resided with the Bishop, and itinerated through the diocese, preaching at a cross in the open air. There was no public provision for erecting churches and endowing them; these things might in those ages safely be left to individual munificence and piety. Cathedrals and monasteries were built, and lands settled upon them, by royal founders and benefactors; and their estates were augmented by private grants, often given as an atonement for crimes, but unquestionably far more often from the pure impulse of devotion. Beside these endowments, tithes, the institution of which was regarded not as merely political and temporary, but as of moral and perpetual obligation, were paid by those who became Christians, the converts taking upon themselves, with the other obligations of their new religion, this pay-

ment, which was universal throughout Christendom. The full predial tithe was intended; the smaller ones were at first voluntary oblations, and the whole was received into a common fund, for the fourfold purpose of supporting the clergy, repairing the church, relieving the poor, and entertaining the pilgrim and the stranger. The distribution was left to the Bishop and his assistants. Such was the practice of the Anglo-Saxon, as it seems to have been of the British Church." Vol. I. p. 79.

"The cathedral was at first the only, and long continued to be the Mother Church, so called because there it was that believers received their second birth in baptism, the rights of baptism and burial appertaining to the Cathedral alone. The first subordinate houses of worship were Chapels, or Oratories, as humble as the means of the founder, erected by the itinerant Clergy, in situations where the numbers and piety of the people, and their distance from the Cathedral, made it desirable that they should be provided with a place for assembling, in a climate where field-worship could not be performed during the greater part of the year. Parochial churches were subsequently founded by those who desired the benefit of a resident priest for their vassals and themselves; and thus the limits of the estate became those of the parish. These churches were at first regarded as chapels of ease to the Cathedral, and the officiating minister as being the bishop's curate, was appointed by him, and removable at his pleasure; this dependence was gradually loosened, till at length the priest was held to possess a legal right in his benefice; and Theodore, to encourage the building of churches, vested the patronage of them in the founder and his heirs. The tithes of the parish were then naturally appropriated to its own Church. A certain portion of glebe was added, enough to supply the incumbent with those necessities of life which were not to be purchased in those times, and could not conveniently be received from his parishioners in kind, but not enough to engage him in the business of agriculture; his pursuits, it was justly deemed, ought to be of a higher nature, and his time more worthily employed for himself and others. Without the allotment of a house and glebe, no church could be legally consecrated.—The endowment of a full tenth was liberal, but not too large; the greater part of the country was then in forest and waste land, and the quantity of produce no where more than was consumed in the immediate vicinity, for agriculture was no where pursued



in the spirit of trade. The parochial priest kept a register of his poor parishioners, which he called over at the church-door from time to time, and distributed relief to them according to his means and their individual necessities. But in that stage of society the poor were not numerous, except after some visitation of war, in which the minister suffered with his flock; while villanage and domestic slavery existed, pauperism, except from the consequences of hostile inroads, must have been almost unknown. The cost of hospitality was far greater than that of relieving the poor. The manse, like the monastery, was placed beside the highway, or on the edge of some wide common, for the convenience of the pilgrim and the stranger.

"The ecclesiastical government was modelled in many respects upon the established forms of civil policy; and, as among the Anglo-Saxons, the tithing-men exercised a salutary superintendence over every ten *friborgs*, so, in the Church, Deans, who were called Urban, or Rural, according as their jurisdiction lay in the city or country, were appointed to superintend a certain number of parishes. At first they were elected by the clergy of the district, subject to the bishop's approval: the bishops subsequently assumed the power of appointing and removing them, and sometimes delegated to them an episcopal jurisdiction, in which case they were denominated *Chorepiscopi*, or Rural Bishops. They held monthly chapters, corresponding to the courts-baron, and quarterly ones which were more fully attended. The clergy of the deanery were bound to attend, and present all irregularities committed in their respective parishes, as also to answer any complaints which might be brought against themselves. At these chapters, all business which now belongs to the Ecclesiastical Courts was originally transacted, personal suits were adjusted, and wholesome discipline enforced, by suspending the offending clergy from their functions, the laymen from the sacraments. But as society became more complicated, and the hierarchy more ambitious, these ancient and most useful courts were discountenanced, and finally disused." Vol. I. p. 82.

The history of St. Dunstan is touched with a masterly hand; we will not spoil it by an abridgment. It ought to be perused by all who have read Dr. Lingard's account of that ambitious and artful miracle-monger; we suspect that it is partly

in consequence of the attempt which has been made to gloss over the most revolting features of monachism, as exhibited in the history of Dunstan, that Mr. Southey has drawn so vivid and striking a portrait: but take his own account—

"The life of Dunstan is thus given at length, because a more complete exemplar of the monkish character, in its worst form, could not be found: because there is scarcely any other miraculous biography in which the machinery is so apparent; and because it rests upon such testimony, that the Romanists can neither by any subtlety rid themselves of the facts, nor escape from the inevitable inference. The most atrocious parts, are matter of authentic history; others, which, though less notorious, authenticate themselves by their consistency, are related by a contemporary monk, who declares that he had witnessed much of what he records, and heard the rest from the disciples of the Saint. The miracles at his death are not described by this author, because the manuscript from which his work was printed was imperfect, and broke off at that point: they are found in a writer of the next century, who was Precentor of the church at Canterbury, and enjoyed the friendship and confidence of Lanfranc, the first Norman Archbishop. Whether, therefore, those miracles were actually performed by the monks, or only averred by them as having been wrought, either in their own sight, or in that of their predecessors there is the same fraudulent purpose, the same audacity of imposture; and they remain irrefragable proofs of that system of deceit which the Romish Church carried on every where till the time of the reformation, and still pursues wherever it retains its temporal power or its influence. Vol. I. p. 112.

We are however compelled to state, that Mr. Southey has taken for granted the truth of some particulars which Dr. Lingard has rendered at least very doubtful. But enough will still remain unquestioned, to justify his inferences.

The state of the English Church at the Conquest, the ignorance of the clergy, and the abominable profligacy and profaneness of the lay-fee, are powerfully described in the 7th chapter. The attempted deprivation of Wulstan, Bishop of Ro-



chester, and the appeal of the aged prelate, form a very interesting scene. The primacies of Lanfranc and Anselm are next noticed: but upon the history and character of Thomas à Becket, Mr. Southey lavishes all his powers of description. The whole of the 8th chapter is truly admirable. The powerful instrumentality of the Primate, Stephen Langton, in extorting from John the great charter of our liberties is thus noticed;

"In the ensuing reign, he was permitted to return and resume his functions; and then acting again in concert with the Barons, and directing their measures, he assisted them in obtaining from Henry III. a confirmation of that charter, which is to be considered as his work. When we call to mind the character of the old Barons, their propensity to abuse an undue power, and the little regard which they manifested to their country in their transactions with France, it can hardly be doubted, but that those provisions in the Great Charter which related to the general good, and had their foundation in the principles of general justice, were dictated by him. No man, therefore, is entitled to a higher place in English history, for having contributed to the liberties of England, than Stephen Langton. It is no disparagement to him, that he was devoted to the Church of Rome, more than was consistent with the interests of his country; for while, under a sense of professional and religious duty, he was ready to suffer any thing in submission to its authority, he resolutely refused to act in obedience to its orders, when he believed them to be unjust, affording thus the surest proof of integrity, and bequeathing to his successors the most beneficial of all examples. Vol. I. p. 281.

Chapter 10 comprises a masterly view of the Papal system: in which its real advantages, and the evils which flowed from its abuse, are well and clearly related.

"With all its errors, its corruptions, and its crimes," as Mr. Southey remarks, "it was, morally and intellectually, the conservative power of Christendom. Politically, too, it was the saviour of Europe; for, in all human probability, the west, like the east, must have been overrun by Mahomedanism, and sunk in irremediable degradation, through the pernicious institutions which have every where accompanied it, if, in

that great crisis of the world, the Roman Church had not roused the nations to an united and prodigious effort, commensurate with the danger.

"In the frightful state of society which prevailed during the dark ages, the Church every where exerted a controlling and remedial influence." Vol. I. p. 284.

"Wherever an hierarchal government, like that of the Lamas, or the Dairis of Japan, has existed, it would probably be found, could its history be traced, to have been thus called for by the general interest. Such a government Hildebrand would have founded. Christendom, if his plans had been accomplished, would have become a federal body, the Kings and Princes of which should have bound themselves to obey the Vicar of Christ, not only as their spiritual, but their temporal lord; and their disputes, instead of being decided by the sword, were to have been referred to a Council of Prelates annually assembled at Rome. Unhappily, the personal character of this extraordinary man counteracted the pacific part of his schemes; and he became the firebrand of Europe, instead of the peace-maker. If, indeed, the Papal chair could always have been occupied by such men as S. Carlo Borromeo, or Fenelon, and the ranks of the hierarchy throughout all Christian kingdoms always have been filled, as they ought to have been, by subjects chosen for their wisdom and piety, such a scheme would have produced as much benefit to the world as has ever been imagined in Utopian romance, and more than it has ever yet enjoyed under any of its revolutions. But to suppose this possible, is to pre-suppose the prevalence of Christian principles to an extent which would render any such government unnecessary, . . . for the kingdom of Heaven would then be commenced on earth." Vol. I. p. 287.

The origin of bagiolatry and relic-worship is pointed out in a pleasing and even an affecting manner, p. 289, and its abuses illustrated by examples which would be wholly incredible, were they not so well authenticated. The worship of the Virgin in particular is well described. It is astonishing, that with such facts as Mr. Southey has collected, nay, even with such proofs as are produced by Dr. Hickeys in his *Speculum beatæ Virginis*, the papists of this day should deny, that the worship of the Virgin has

ever formed a part of the religious service of their Church. The following passage well deserves to be extracted.

"One of the earliest corruptions grew out of the reverence which was paid to the memory of departed saints. Hence there arose a train of error and fraud which ended in the grossest creature-worship. Yet, in its origin, this was natural and salutary. He, whose heart is not excited upon the spot which a martyr has sanctified by his sufferings, or at the grave of one who has largely benefited mankind, must be more inferior to the multitude in his moral, than he can possibly be raised above them in his intellectual, nature. In other cases, the sentiment is acknowledged, and even affected when it is not felt; wherefore, then, should we hesitate at avowing it where a religious feeling is concerned? Could the Holy Land be swept clean of its mummeries and superstitions, the thoughts and emotions to be experienced there would be worth a pilgrimage. But it is the condition of humanity, that the best things are those which should most easily be abused. The prayer which was preferred with increased fervency at a martyr's grave, was at length addressed to the martyr himself; virtue was imputed to the remains of his body, the rags of his apparel, even to the instruments of his suffering; relics were required as an essential part of the Church furniture; it was decreed that no Church should be erected unless some treasures of this kind were deposited within the altar, and so secured there, that they could not be taken out without destroying it: it was made a part of the service to pray through the merits of the saint whose relics were there deposited, and the Priest, when he came to this passage, was enjoined to kiss the altar.

"There is, unquestionably, a natural tendency in the human mind toward this form of superstition. It prevailed among the Greeks and Romans, though in a less degree: it is found among the Eastern nations; and the Mahomedans, though they condemned and despised it at first, gradually fell into it themselves. But no where has it been carried to so great a length as in the Roman Church. The Clergy, presuming upon the boundless credulity of mankind, profited by it in those ages with the utmost hardihood of fraud, and with a success at which they themselves must sometimes have been astonished. For it is not more certain that

these relics in most cases were fictitious, than that in many instances cures, which both to priest and patient must have appeared plainly miraculous, were wrought by faith in them. Sometimes, also, accident accredited this kind of superstition. If a corpse were found which, owing to the nature of the soil wherein it was laid, or to any other natural cause, had not undergone decomposition, but retained in some degree the semblance of life, this was supposed to be an indication of sanctity, confirming, by the incorruption of the saint, the important and consolatory truth of the resurrection of the body. In these cases no deceit is to be suspected. Perhaps, too, the opinion that the relics of the holy dead were distinguished by a peculiar fragrance, may have arisen from embalmed bodies: at first, it might honestly have obtained among the Clergy; but when they saw how willingly it was received by the people, whenever a new mine of relics was opened, care was taken that the odour of sanctity should not be wanting." Vol. I. p. 289.

The following remarks upon the most monstrous error of the Roman Church are too just to be omitted.

"If the boundless credulity of mankind be a mournful subject for consideration, as in truth it is, it is yet more mournful to observe the profligate wickedness with which that credulity has been abused. The Church of Rome appears to have delighted in insulting as well as in abusing it, and to have pleased itself with discovering how far it was possible to subdue and degrade the human intellect, as an eastern despot measures his own greatness by the servile prostration of his subjects. If farther proof than has already appeared were needful, it would be found in the prodigious doctrine of Transubstantiation. This astonishing doctrine arose from taking figurative words in a literal sense; and the Romanists do not shrink from the direct inference, that if their interpretation be just, Christ took his own body in his own hands, and offered it to his disciples. But all minor difficulties may easily be overlooked, when the flagrant absurdity of the doctrine itself is regarded. For, according to the Church of Rome, when the words of consecration have been pronounced, the bread becomes that same actual body of flesh and blood, in which our Lord and Saviour suffered upon the Cross; remaining bread to the sight, touch, and taste, yet ceasing to be so . . . and into how many parts soever the bread may be

broken, the whole entire body is contained in every part.

"Of all the corruptions of Christianity, there was none which the Popes so long hesitated to sanction as this. When the question was brought before Hildebrand, he not only inclined to the opinion of Berenger, by whom it was opposed, but pretended to consult the Virgin Mary, and then declared that she had pronounced against it. Nevertheless, it prevailed, and was finally declared by Innocent III., at the fourth Lateran Council, to be a tenet necessary to salvation. Strange as it may appear, the doctrine had become popular, . . . with the people, for its very extravagance; . . . with the Clergy, because they grounded upon it their loftiest pretensions. For if there were in the sacrament this actual and entire sole presence, which they denoted by the term of transubstantiation, it followed that divine worship was something more than a service of prayer and thanksgiving; an actual sacrifice was performed in it, wherein they affirmed the Saviour was again offered up, in the same body which had suffered on the Cross, by their hands. The Priest, when he performed this stupendous function of his ministry, had before his eyes, and held in his hands, the Maker of Heaven and Earth; and the inference which they deduced from so blasphemous an assumption was, that the Clergy were not to be subject to any secular authority, seeing that they could create God their Creator! Let it not be supposed that the statement is in the slightest part exaggerated, it is delivered faithfully in their own words." Vol. I. p. 314.

We shall continue our extracts from this work in the next Number. In the mean time, while we sincerely thank Mr. Southey for the pleasure and instruction which he has afforded us, we cannot but regret the omission of all dates. The absence of authorities may perhaps be defended, considering the object which the author has in view. But dates are indispensable: and we hope that in the next edition they will be introduced into the running title. There are a few inaccuracies of style, arising from haste; such as "inscrutable points," "logical subtleties of psychological research," "*sacrificed the feelings of wife, parent, or child,*" &c.;—and several errors of

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the press; e. g. "Lollardy" for "Lollardry," "laws for the suppression of immortality." p. 465.

*A Letter to a Clergyman on the peculiar Tenets of the present Day.*  
By R. Bransby Cooper, Esq. M.P.  
8vo. pp. 96. Rivingtons.

A pamphlet by a member of the House of Commons, in which the most interesting clerical topics are discussed, the clergy vindicated with earnestness and skill, and the whole question between orthodoxy and evangelicalism sifted and rightly settled; is a work upon the appearance of which we have some right to congratulate our readers. Mr. Cooper appears much more intimately acquainted with the controversies of the day, than laymen generally are, and his remarks upon them are written in the very best spirit. We shall not follow him regularly through the whole of his letter, but content ourselves with extracting the passages which strike us as more peculiarly deserving of notice.

"In the first sense, the term conversion applies directly (as I have observed) to the total change produced in the minds of men by the preaching of the Gospel, when as the Apostle to the Gentiles declares 'he was sent, (by the command of Christ himself) to open their eyes, and to turn them from darkness unto light, and from the power of Satan unto God, that they might receive forgiveness of sins, and inheritance among those who are sanctified by faith in Jesus Christ.' It applies also to those who tread in the same footsteps at the present time; and who preach to idolaters and heathens the word of heavenly truth. But in this sense it surely does not apply with the same propriety to a Christian country, and a Christian congregation; though it may be allowed that there are some, in all large assemblies of hearers, who require to be brought to a knowledge of the truth. It is obvious that even in the Apostles' times, after Christianity had been long established, all who were addressed by them as faithful disciples, were not converts; that is, they had not undergone a total change at any particular time. Many had been baptized in infancy, and had been

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educated by pious parents in the knowledge of the truth; and had gradually grown in grace till they had become perfect in Christian holiness. One example is worth a thousand arguments, unless that example be an exception to a general rule. I may be allowed to assert that Timothy never was in a state to require conversion. Being the son and grandson of a pious mother and grandmother, and having, 'from a child known the Scriptures, which were able to make him wise unto salvation, through faith in Christ Jesus,' we have every reason to believe that his regeneration took place in infancy, and that he never stood in need of a total change of mind and character.

"Now I conceive it to be the express object of our venerable Church that all her children should, like Timothy, not only be dedicated to the service of Christ in their infancy, but be so brought up as not to require that total change which is called conversion; and I cannot absolve some of her sons from the charge of counteracting her designs, and contradicting her doctrines, when they assert the necessity of conversion or adult regeneration for *all*. Have not most of us known, or have we not read of instances, in which young people after Baptism, have early displayed proofs of the deepest piety; who might justly be termed saints, and who have been taken off perhaps before they arrived at full age, in the strongest assurance of faith, and the brightest hope of immortality? Were such persons at any period to have undergone a change, it must have been a change from belief to infidelity, from holiness to sin.

"It follows, therefore, undeniably, that from the first introduction of Christianity, there have always been some individuals, I trust many, who could not justly be included in the classes of *converted* or *unconverted*. Nay, I doubt it must be acknowledged too, that there have been a great number of hearers from the earliest times, who 'having received the word with gladness, in time of temptation have fallen away,' who might be once reckoned among the number of the converted, but whose latter end has shewn that 'they have returned like the sow that had been cleansed to her wallowing in the mire.'

"Fallacious then in many points of view is such a distinction as has been presumed to exist in every congregation even from the Apostolic age.

"But there is a secondary sense in which the term *converted* is used, and if properly explained, may I allow, justly be applied to many members of the Christian Church

at the present day, as well as in former times. I allude to those who having been early dedicated to God, and brought to a knowledge of their duty, have been led astray by the temptations of an evil world, and have fallen into sin and forgetfulness of God. Such persons are often awakened by the convictions of their own consciences, or by the exhortations of a zealous preacher, to a sense of their enormities, and a hearty desire to forsake them. With the prodigal in the parable, when they come to themselves, they arise and go to their Father, they acknowledge that they have sinned before Him, and are no more worthy to be called his sons. These are they whom Scripture and our Church encourage to hope for a favourable reception with God for Christ's sake; who, after they have fallen into sin, by the grace of God arise and amend their lives. Their hearts are turned back to their Creator and Redeemer; they are reconciled by repentance, renewed in the spirit of their minds, and the grace originally granted at Baptism we have ground to hope is confirmed to them for the remainder of their Christian course.

"These, in the language of our Church, would be called penitents, but as they are restored to the favour of God, and return to his service, they may be called *converts*; only we must be careful to observe in what meaning the term is adopted, and that such a class of persons is ever within the contemplation of our Apostolic Divines, who acknowledge that the object of the Christian Ministry is not only to instruct and confirm their hearers in faith and piety, but to recall those to repentance who have fallen away into sin. I apprehend then that the faithful minister of Christ would generally address his congregation at the present day, not as an assembly of converted or unconverted persons, but as those who had all been baptized and instructed in the faith and duties of the Gospel, and whom it was his earnest desire to render not merely professing, but practical Christians. He would confirm the faithful, strengthen the weak, awaken the indolent, alarm the sinful, comfort the afflicted, and in so doing would preserve his flock from error, or bring them back to the fold, and be thus enabled to give a good account of his charge at the day of judgment." P. 22.

"I am led now in the pursuit of this inquiry to the consideration of the real import of a phrase which is so frequently repeated in the discourses of some of our modern divines, that I can almost take upon me to say that I have scarcely ever heard one of their sermons into which it

was not introduced—I mean the abandonment of all *self-righteousness*.

“The use of such a phrase, without full explanation, may lead the unlearned and sensually inclined to imagine, that all endeavours after personal righteousness are of no use; that if it be attained it is of no value, and as it is to be given up, it is a matter of indifference whether it be possessed or not. Such errors have been the lamentable consequences of these peculiar phrases, which are doubtless intended to humble the believer, and to make him ascribe all the righteousness he possesses to his union with Christ, and the assistance of his Spirit.

Now it may be useful to inquire upon what authority these denunciations against self-righteousness rest, when we refer to the Scriptures. Let me, however, first observe, that if they were directed wholly or chiefly against those, who are satisfied with their own righteousness, and therefore will not listen to the calls of the Gospel; who fancy that they lead good moral lives, and have no need of spiritual instruction, I should join most heartily in the reprobation. They constitute a numerous class of men, who professing a sort of Deism, acknowledging the soundness of those moral principles which must prevail in a Christian country, are satisfied that they act up to them, and therefore shut their ears against the words of eternal life. But these are not Christians. They are not the persons usually addressed. It is to those who profess a faith in Christ, who are among the hearers of his ministers, that this caution against self-righteousness is generally directed. Let us then see upon what declarations of Scripture it is founded.

“I cannot recollect any passage where the term is literally used. Our Saviour speaks of those ‘who trusted in themselves, that they were righteous, and despised others,’ but it is evident that his parable of the Pharisee and the Publican was directed against the spiritual pride of those, who being puffed up with an idea of superior sanctity, looked down with contempt on others, who having lived freer lives, felt a consciousness of sin, and were humble and contrite in the sight of God, and therefore more acceptable to Him. To these he says, ‘he that exalteth himself shall be abased, and he that humbleth himself shall be exalted.’

“Our Saviour’s reproof is levelled against the assumption of superior holiness, and a self-valuation on that account, blended with a contempt of others, and not surely against the consciousness of a

faithful and humble endeavour to follow the will of God, and to keep a conscience void of offence, both towards Him and man. Such a consciousness has been felt and expressed by holy men under the old and new dispensation without pride and scorn, and is surely unreplicable in His sight. It is perfectly consistent with a sense of human weakness and sinfulness, and a dependance on Divine Grace, but it is a characteristic which constitutes the distinction between the righteous and the wicked. That such a distinction does and must exist, every page of Scripture demonstrates, and though that Scripture justly includes all under sin, yet it points out the strongest line of demarcation between those who fear, and love, and serve God, and those who reject and disobey Him. To whom are all the promises of life and blessing made, but to the *righteous*? Against whom are all the denunciations of punishment directed, but the *wicked*? Our Saviour, who knew what was in man, divides mankind into the righteous and the wicked, the good and the evil. He says, ‘he came not to call the righteous, but sinners to repentance.’ He tells his disciples, ‘unless their righteousness shall exceed the righteousness of the Scribes and Pharisees, they shall in no case enter into the kingdom of heaven. St. Paul speaks to the same effect when he says to the Philippians, that though he was a Jew and a Pharisee, he rested not in his own righteousness, which was of the law, but in that which he had through the faith of Jesus Christ, that is, in spiritual and Christian righteousness, in which he farther declares, that he strove to go on to perfection.

“A high degree of righteousness therefore is to be attained by the Christian if he wishes to enter into the kingdom of heaven. And is this righteousness to be disclaimed as self-righteousness? Surely not. Humility is one of its essential characteristics, and all selfish propensities are to be subdued to the will of God. It cannot be attained without His preventing and assisting grace, and, therefore, its qualities and effects are described as the fruits of the Spirit. But without a consciousness of being actuated by that righteousness to a certain degree, however blended with imperfection, no man can be assured that he possesses an interest in Christ, and is in the way to salvation.” P. 44.

We heartily wish that the example set by Mr. Cooper, may be extensively imitated; and the genuine doctrine of Christianity distin-



guished from the perversion and corruption of them, with the temper and piety so plainly exhibited in this pamphlet.

*A Sermon on the Duty of Family Prayer: preached in the Church of St. Botolph, Bishopsgate, on Sunday, February 22, 1824. By C. J. Blomfield, D.D. Rector. And printed at the Request of several of his Parishioners. 8vo. pp. 24. 1s. Mawman.*

WE make no apology for bringing the Duty of Family Prayer a second time before our readers in the same Number. Our Correspondent, who signs himself "A Master of a Family," will be pleased at finding his own views so forcibly and feelingly set forth, as they are in the present Sermon; and the public will have no reason to complain at having their attention called to so able a discourse. Our own task indeed will be easy, as we shall do but little more than state the course of argument pursued by the Archdeacon, and extract a few of the most striking passages. To add any thing of our own would be superfluous.

The text is from Matt. xviii. 20. "Where two," &c. In the opening of the discourse occurs some valuable remarks on the simultaneousness and ubiquity of Christ's presence in the religious assemblies of his disciples, as deduced from that expression in the text, *there am I in the midst of them*. And on the condition upon which our Lord promises that the prayers of a religious assembly shall be heard and answered, from Matt. xviii. 19. "I say unto you," &c. On this latter text the Archdeacon judiciously remarks, that it "affords an argument of considerable weight to prove that where persons meet together to pray in common, a pre-conceived form of prayer is most proper to be used, in order that they may know before hand what they are going to ask."

"Without such a provision, I do not see how they can comply with our Saviour's condition, and agree, touching any thing that they shall ask; for he who pours forth a strain of unpremeditated devotion, does not himself know beforehand what he shall pray for, much less can the congregation know it\*. I do not deny, that such an exercise of piety may be profitable, both to him who performs, and to those who witness it; but it is not common prayer; and it is only to common prayer, the substance of which at least, if not the form has been premeditated by all who are to engage in it, that our Saviour, in these words, promises a favourable hearing. I mention this by the way, in order that I may remark upon the real advantage we enjoy...an advantage by no means appreciated as it deserves to be...in having a form of common prayer, which embraces every topic of devotion, and expresses, in the most simple and sublime language, every real want which a Christian can feel, every wish which he can presume to pour forth before the throne of mercy. Only let us be careful to consider well the meaning and force of all its parts, that we may answer to our Saviour's caution, and agree touching what we shall ask." P. 9.

After these preparatory observations, the Archdeacon thus proceeds:—

"The most obvious application of it is, to the solemn congregation of Christians assembled for the purposes of public worship, upon the Lord's day. To a pious and feeling person, there is something so solemn, and yet so animating, so much to impress, to instruct, to encourage, in an assembly of believers, engaged in the common offices of prayer and praise, that without inquiry into the exact manner in which our Saviour's promise is fulfilled, his heart bears involuntary testimony to its truth, *where two or three are gathered together in my name, there am I in the midst of them*. He recognizes the Redeemer's presence in its effects. There is not indeed the visible Schechinah, the glorious symbol of the present Godhead, which descended from heaven at the dedication of the temple, and filled the house of the Lord: but the Christian perceives, or thinks he can perceive, the effects of grace; he hears the word of God driven home to the sinner's heart, with a force which is not the preacher's own; he be-

\* Bishop Beveridge, Sermon. vol. x. p. 158.



holds, at least for the time, a triumph achieved over the world; the sword of the Spirit seems to be wielded by an invisible hand; and a more sensible shedding abroad of grace and strength, seems to bespeak the more immediate presence of Him, whose promises are recorded in the eternal Word, *Be of good cheer; I have overcome the world. Lo, I am with you always, even unto the end.*

It is then in the solemn assembly, in the courts of the Lord's house, where God is worshipped in the beauty, as well as the spirit, of holiness, that we are naturally inclined to look for the fulfilment of our Saviour's promise; *there am I in the midst of them.* Yet that promise is certainly not so limited; but is as general, as it is gracious and encouraging; *where two or three are gathered together in my name.* It appears then that his presence may be looked for in the smallest, as well as in the most numerous assembly of his disciples, provided that they are moved by one common faith, inspired with a common devotion, and are agreed as to the objects of their assembling. I do not perceive what interpretation can be put upon our Saviour's words, by which they can be made to imply less than this—an assurance of his especial regard and blessing upon every religious assembly of his true and obedient disciples, met together as he has directed. And if so, consider what an encouragement they afford, and, consequently, what an obligation they create, to the assembling of ourselves together, not only at the stated and solemn returns of public worship, in our character of members of the visible church of Christ; but on all those occasions of common devotion, which are presented to us by the relations of domestic life.

“There are two very obvious and natural divisions of the duty of common prayer: it may either be performed with a degree of public solemnity, under the guidance of a minister duly appointed for that purpose; or in the more limited, but distinct and well-defined circle of family and household, under the superintendence and direction of its head. Every man ought to consider himself as a member of that church in whose bosom he has been brought up; and also as the minister and steward of the church in his own house. And it is his own fault, and let me add, his folly, if the church in his house be not made a lively and genuine part of that branch of Christ's holy catholic church, to which he himself belongs.

The laws of God, and in many cases those of the land, make every head of a family answerable for the conduct of his

household, so far as he has the means of watching and controlling it; and it is unreasonable to suppose, that the responsibility which is attached to him in things of inferior moment, should lose its force in the most important object of all, the religious principles and conduct of his children and servants. There is a certain legitimate authority vested in every master of a family, the proper exercise of which is a duty which he owes to society and to God; it is sanctioned not only by the enactments of human laws, but by the most express directions of the inspired preachers of the Gospel. This duty assumes a more sacred complexion, when it is considered as affording him the means of promoting the growth of true religion, and forwarding the salvation of souls. A heavy load of guilt lies on that Christian, be his station what it may, who suffers a soul to perish by his wilful neglect: and our religious duties are so intimately and inseparably blended with the relations of social and domestic life, that it is impossible for us to fulfil the latter, as we ought, without some consideration of the effects which our conduct may produce upon the religious state of those with whom we are connected. *He that provideth not for his own, says the apostle, and especially for those of his own house, hath denied the faith, and is worse than an infidel.* Surely if this be true of a provision for the bodily wants of those who depend upon us for support, it cannot be less applicable to their spiritual necessities, to all their means and opportunities of religious improvement.

“With regard to our children, I need not say a word, to prove the obligation which binds us to *bring them up*, by every possible means, *in the nurture and admonition of the Lord*; to form them to early habits of piety and devotion; to make them betimes acquainted with God. If we know what religion is ourselves, our natural affection will inspire us with an earnest wish to make our children walk in her ways. With regard to our servants; as we look to them for honesty, sobriety, diligence and gratitude, it is our duty to set before them the only motives which can effectually influence them to the exercise of these virtues; to make them, as far as we can, sincere and serious Christians; and to lay the foundations of obedience in faith and piety. There are no other ties, which can be relied upon to bind the consciences of men, than those which are supplied by religion; and if we are deceived and wronged by those, whom we have never taught to respect the only certain inducements to truth and honesty,

a great part of the blame will surely rest upon ourselves.

"But the Christian is actuated by higher and purer motives, than a regard to his own personal advantages. It is his duty to embrace every convenient opportunity of promoting the growth of true religion, and of making men better Christians. In his own family and household he has advantages for this work, which no other person, not even a minister of the Gospel, can possess; he has the means of affording that assistance to his children and servants, in the business of religion, which they cannot readily procure from any other quarter. It is in his power, and therefore it must be his duty, his sacred, solemn duty, to set his household forward in the way to heaven. Every Christian ought to be the head and guide of the church in his own house; to instruct, admonish, and encourage all its inmates to the zealous performance of the common work which they have to do for Him, who is the Lord and Master of them all. O what a blessed thing would it be for this Christian country, if this principle were acted up to, and every family were made a seminary of religious principles and habits! The bitter waters which mingle themselves too plentifully in the stream of human life would then be sweetened at their source; the *Word of the Lord* would have *free course and be glorified*. Again I repeat it, that every father and master of a family ought to be a preacher to the church in his house: and this he ought to be for his own sake, for the sake of his family, and for the sake of the church itself, of which he is a member. If there be no family instruction nor devotion, the public ministry of the Word will lose half its efficacy. It is not the solemn ordinances of the Church alone, it is not merely the periodical admonitions of its teachers, which are the appointed means of upholding true religion. We must be assisted. The way must be prepared for us, by the private exercises of domestic religion. We call upon every father of a family to aid our ministry. Of what use will it be to us to tell your children and servants, every Lord's day, of the unspeakable importance of religion, and of the indispensable necessity of prayer and praise, if, during the remainder of the week, they perceive no confirmation of our doctrine in the practise of those whom they are accustomed to respect?" P. 10.

Surely such an appeal as this cannot be made in vain; and we are happy to learn from the introductory address to his parishioners,

that it is the Archdeacon's intention, in compliance with their request, to follow up this discourse on the Duty of Family Devotion with a collection of prayers proper for its due performance. For ourselves, indeed, we are inclined to think with the Archdeacon, that a selection from the Liturgy of our Church would be sufficient; and we recollect having seen an old work on which we cannot now lay our hands to examine into its merits, which proceeds on this plan, and is entitled, if we mistake not, "The Common Prayer the best Companion for the Closet." "As many persons," however, to adopt the Archdeacon's words, "think it advisable to reserve the prayers of the Liturgy for the public service of the Lord's Day, and to diversify the expression of their daily wants," we would not set up our own judgment as a guide to others, but rather express our satisfaction that the task of providing a manual of family devotion has been undertaken by so able a hand. We would not be thought by this to speak slightly of the manuals already before the public, of one or two of which we think highly; but certainly the ground has never yet been so satisfactorily occupied as to preclude the necessity of any subsequent attempts. Personal considerations will also have their weight, and render one selection more popular in one place than another, perhaps of equal merit; and we may fairly avail ourselves of every predilection of this kind, if we may by "*any lawful means*," win men to the discharge of their duty. We shall look forward most anxiously to the selection promised by the Archdeacon, and in the meanwhile conclude, for we cannot offer ought better or more consonant to our own feelings, than with these concluding words of the Archdeacon.

"Christian, are you a father, or a master? Remember, I beseech you, that you do not stand alone in the world; that you

have others to take care of, and to answer for, as well as yourself. Neglect no opportunity of forwarding them in the way of life: but set them onward in their course, and go along with them yourself, their companion, friend, and guide. Bring them to an acquaintance and fellowship with Christ; teach them to converse daily with God. Give them every help to the faithful discharge of their duty, for *their* sake, and for *your own*. Make every morning and evening a season of mutual advancement in the road to glory; comfort and encourage one another by the way. It is by the sanctification of your own family, amongst others, that you will con-

tribute to a great national improvement in piety and virtue; and not only ensure the blessing of God upon your own household, but diffuse a healing influence beyond the immediate sphere of your example. And surely it will be a source of unspeakable comfort to you, when the Lord shall call you to give an account of your stewardship, if your conscience shall tell you, that you have acted the part of that *faithful and wise servant whom his Lord made ruler of his household, to give them meat in due season*; and you can say to Him with truth, 'Lord, of those whom thou gavest me, by my own carelessness have I lost none.' P. 22.

## MONTHLY REGISTER.

### *Society for Promoting Christian Knowledge.*

The following Circular has been recently sent to the Incumbents, or Officiating Ministers, in and round the Metropolis. We insert it, in hopes that the plan therein recommended may be found applicable to other large towns.

Reverend Sir,

The Society for Promoting Christian Knowledge, being convinced that the establishment of District Committees, in the Metropolis and its Neighbourhood, would place within the hands of the Parochial Clergy a most important instrument of doing good, and, at the same time, enlarge the sphere of the Society's operations; has much pleasure in stating, that the experiment, having been tried in three instances, has been attended with the most encouraging success. In the year 1814, the Rev. Basil Woodd formed a District Committee in the neighbourhood of Bentinck Chapel, which still continues its operations. In the year 1816, a similar Committee was formed at Stepney, which has, ever since its establishment, been actively engaged in the distribution of Bibles, Testaments, Common Prayer-Books, and Religious Tracts, among the poorer inhabitants of the several populous parishes in the Eastern division of the Metropolis. A District Committee has very recently been established in the Ward of Bishopsgate (comprehending four parishes) the donations to which already amount to more than One Hundred Pounds, and the Annual Subscriptions to nearly the same sum. These instances are mentioned, in order to show the practicability of the measure. Under a conviction of its importance, the Society

begs leave respectfully to request those of its Members, who are Incumbents or Officiating Ministers of parishes in London and its vicinity, to take into their consideration the expediency of forming similar Committees (either for parishes or districts) where the circumstances of their neighbourhood may be judged favourable to such an undertaking.

Parish (or District) of

It is proposed to form an Association, for the purpose of supplying the poorer Inhabitants of this District with Bibles, Common Prayer-Books, and Religious Tracts, either gratuitously, or at very low Prices; and also for the purpose of aiding the Society for Promoting Christian Knowledge, in the prosecution of its pious designs: this Association to be called, *The \_\_\_\_\_ District Committee, in aid of the Society for Promoting Christian Knowledge.*

It is proposed, that one-third of the Contributions be remitted to the Society, in aid of its general designs. The Committee will then be entitled to receive, from the Society, Books, to the value of the remaining two-thirds, at the reduced prices marked in the Society's Catalogue; which prices are about two-thirds of the Booksellers' charges to the Public:—for instance, if 60*l.* be subscribed, 20*l.* will be remitted to the Society; and with the remaining 40*l.* as many Bibles, Prayer-Books, &c. may be purchased at the Society's prices, as would cost, at the Booksellers', 60*l.* So that, in fact, the Committee will contribute 20*l.* to the Society's important designs, and obtain 60*l.* worth of books for distribution.

It is proposed, that Subscribers shall be entitled to recommend poor persons, either to receive gratuitously, or to purchase at low prices, Books on the Society's Lists.

Those persons who are friendly to the design, are requested to meet at the Rectory

House, on Monday, January 5th, at Ten o'Clock, A.M. for the purpose of sanctioning the necessary regulations.

N.B. The smallest Subscriptions will be received.

The Society for Promoting Christian Knowledge was established in the year 1700, for the purpose of effecting the following objects:—

1. The distribution of the Scriptures, the Liturgy and Homilies of the Church of England, with other Religious Books.

2. The Religious Education of poor Children. As long ago as the year 1741, the Society had contributed to establish 3000 Charity Schools. The Anniversary Meeting of the Charity Schools in the Metropolis is still holden before this Society in the Cathedral Church of St. Paul.

3. The establishment and support of Christian Missions in the Scilly Isles and Asia; the Missions in North America being supported by the "Society for the Propagation of the Gospel in Foreign Parts;" and those in the West India Islands, by the "Society for the Conversion and Religious Instruction and Education of the Negro Slaves."

The number of Books distributed by the Society for Promoting Christian Knowledge, between April 1810, when the Diocesan and District Committees were first established, and April 1823, are as follows:

Bibles * .....	345,498
Testaments and Psalters ....	604,219
Common Prayer-Books .....	925,830
Other Bound Books .....	763,768
Small Tracts †, half-bound, &c. 8,535,129	
Books and Papers issued } gratuitously .....	2,332,993

In all ..... 13,533,237

#### NEW BRUNSWICK.

#### Annual Report of the St. John District Committee. 1823.

THE St. John District Committee, of the Society for Promoting Christian Knowledge, have deemed it advisable, with the view to giving a greater degree of publicity to their proceedings, to communicate to their members, and the public in general, some account of their operations during the past year, through the medium of the public press. They have seen with pleasure, that for these two or three last years, their proceedings have been progressively assuming an appearance of in-

\* Exclusive of the Society's Family Bible, of which about 23,300 copies have been sold.

† Exclusive of the Society's Tracts against Blasphemy and Infidelity, of which 1,000,000 were circulated, and likewise of Tracts printed in the French, Gaelic, and Eastern Languages.

creasing importance; and in consequence they have been led to believe that they are now in a fair way of realizing the most sanguine expectations which have been formed of this Society. From very small beginnings they have at length succeeded in acquiring a pretty extensive sale for their books; and as the very low prices at which they are enabled to offer them, particularly Bibles and Testaments, defy competition from any other source, they are looking forward with confidence to a period, not very far distant, when the supplying of the wants, not only of this large city, but of a very large portion of the province, will devolve almost entirely on them. To prepare themselves for such an event, they are about to transmit to the Society in London, an order for books, more extensive than any which they have hitherto deemed it safe to send; a measure which is fully justified by the great and increased demand, which has this year been made upon their Depository. In the preceding year the amount of books issued was only 651, while this year it has actually exceeded 1001. The number of books issued has increased in proportion, being 98 Bibles, 145 Testaments, 226 Common Prayer Books, and 1058 bound Books and Tracts, in all 1525:—of which number 543 have been sent in gratuitous donations to Shediac, and the Gulf Shore, the military settlements in the parish of Woodstock, Loch Lomond, &c.

The funds of the Committee continue in the same prosperous state that they were in last year, as will be seen by the following abstract from the treasurer's accounts:

	£.	s.	d.
Balance in hand .....	100	3	10½
Subscription of local members ...	15	15	0
Donations .....	1	15	0
Collection in Trinity Church ....	20	6	10
	37	16	10
Amount of sales ... ..	87	1	5
	£225	2	1½
Disbursements .....			
Remittance to the Society .....	97	16	8
Premium on the same .....	12	10	0
Paid for printing for 1822 and 1823 .....	10	7	6
Stationery, postage, &c. ....	0	8	2
	121	2	4
Balance in his hands	£103	19	9½

### Quebec Diocesan Committee.

"The Quebec Diocesan Committee of the Society for promoting Christian Knowledge beg to lay before their Members and the Public, the Fifth Annual Report of their proceedings; and they have sincere satisfaction in being able to state, that their exertions have at least kept pace with those of preceding years.

"The books, alluded to in the last Report, arrived in the month of October last, to the amount, including the expences of freight and insurance, of 323*l*. 17*s*. 11*d*. sterling. Notwithstanding this large order, by far the most extensive which has yet been remitted by the Diocesan Committee, the demand has been proportioned to the supply, and the stock at the Depot is now so much reduced, that they have recently been obliged to send home a fresh order. Books to the amount of 60*l*. 13*s*. 9*d*. have been transmitted to the Montreal District Committee; and supplies have been forwarded to the Missionaries at Rivière du Loup, Drummondville, Ascott, Eaton, St. Amand, and Hatley, in the Lower Province; and in the Upper, at Cavan, Adolphus Town, and Fort Wellington. The Clergy of the Established Church at Quebec have circulated books and tracts in the town and neighbourhood, as occasion required; and a zealous friend of the Society, K. C. Chandler, Esq. of Nicolet, has received a small supply for distribution in his Seigneurie, where he is actively engaged in forming a Protestant Congregation, and collecting subscriptions for building a Church, to be erected in the ensuing summer. The Central School has continued to be supplied as before; and a small supply has been forwarded to the Rev. J. C. Driscoll, for the use of a school established under his auspices, on the borders of Lake Maskinongé. The schools of Royal foundation at Frampton, Port Neuf, and Coteau du Lac, have also been furnished with books, for the use of the Protestant children, either gratuitously, or at the reduced rates; and it is a source of deep regret to the Committee, that the state of their funds will not admit of their forwarding gratuitous supplies of books to the whole of the Protestant schools under the Royal institution, especially those in the Eastern townships, where the want of them is particularly urgent, for reasons stated in their last Report.

"The Committee now proceed to notice that branch of their labours, which regards the Education of the poor. The Central Schools in this City, under the ma-

nagement of Mr. Little and Mrs. Ellis, are undoubtedly in a more favourable state, than they were at the period of the last Report. The system is still, however, far from having attained that perfection, which is essential to its complete success; and changes are contemplated by the Committee, which, they trust, will lead to the most satisfactory results.

"The usual Annual Examination of the children of both schools took place in the month of February last, before a highly respectable Meeting of the Members and Friends of the Committee. The same routine was observed as on former occasions, and there was a manifest improvement in the discipline and progress of the children. The total number present amounted to 148 boys and 109 girls—257, being an increase of no less than 110 children since the last Report. The whole number now on the list is boys, 190, girls, 112—302; but all of these are by no means in regular attendance. This great increase of numbers is a most gratifying circumstance, and affords, perhaps, the surest criterion of the growing popularity and ability of the Schools. The sum of 31*l*. 11*s*. 8*d*. has been expended, since the last Report, in clothing for the most indigent children; but the source is now exhausted, from which these funds have hitherto been derived, and new means must be devised another winter to supply the deficiency.

"The Ladies have continued their valuable superintendence, as Visitors of the Girls' School, with unabated zeal, and they report very favourably of the work done by the children, and the uniform attention of the Mistress to their proficiency in needle-work.

"One circumstance, connected with the subject of Education, remains to be noticed, and the Committee have the most lively and heart-felt satisfaction in announcing it to all, who feel interested in the diffusion of religious instruction. They advert to the steps which have recently been taken, under the superintendence of the Archdeacon of Quebec, towards the formation of a Sunday School for boys and girls, belonging to the Establishment.

"This was always indeed within the views of the Committee, but the plan, which has hitherto been adopted, has failed of adequate success. Various meetings have been held for the accomplishment of so desirable an object; and several reports of Sub-Committees will be submitted to you, at the conclusion of this Report, which it is proposed to subjoin to it, in the shape of an Appendix, when it is sent

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to the press. The Diocesan Committee cannot but rejoice at the wide field of useful labour, which is thus about to be opened, and confidently anticipate a great and never-failing harvest of every thing that is "lovely and of good report." It is indeed of incalculable importance to the young, that they should not only be early confirmed in the invaluable principles of the Christian faith, but that they should, at the same time, be secured against that indiscriminating laxity of opinion, which regards all modes of worship as alike—that specious liberality, which throws a broad and dazzling glare over those distinctive features, that constitute the peculiar beauty and excellence of the Church.

"It may be recollected, that, when the last Report was submitted to the General Meeting, His Excellency the Earl of Dalhousie kindly took the opportunity of making an offer to the Committee of a lot of ground, which was thought more eligible than the one originally intended, for the erection of the proposed School-house. This offer was thankfully embraced by the Committee, and measures were immediately adopted for the commencement of the undertaking. The business was intrusted to a respectable Magistrate, Mr. Tremain, well versed in transactions of this kind, and that Gentleman concluded a Contract for the erection of a stone-building, to be completed by the 1st instant; comprising two School Rooms for boys and girls, 46 by 34 feet each, and 10 feet in height, four rooms for a Master and Mistress, and suitable Atties, for the sum of 513*l.* currency. Various difficulties, however, have occurred in the execution of the work, which has now been some months at a stand, and the builder has finally failed in his Contract. The Committee are now in treaty with the securities, towards whom, though at this moment liable in a penalty of 500*l.*, they wish to shew every indulgence, and to whom they propose to allow a reasonable time for the proper completion of the building. The Members will have as much satisfaction in hearing, as the Committee have in being able to state, that there will be no deficiency of funds for all the *extra* work which may be required, to give a handsome finish to the edifice.

"Before concluding this Report, the Committee cannot omit to notice, and they trust it will not be thought irrelevant or unseasonable, the recent establishment of an association, for the amelioration of the conduct and condition of the Prisoners in the Jail of this City. One of the principal objects, to which the Members are

pledged to direct their attention, is the situation of children, whose parents may be confined in the Jail; and their Tenth Regulation requires them 'to take steps for ensuring their attendance at the National or some other Free School.' A sufficient supply of Bibles, Testaments and Prayer-Books, and other religious and useful Books and Tracts, for the benefit of the Protestant Prisoners, will be furnished *gratuitously* by the Diocesan Committee."

### *Bray's Associates.*

From the Report of this Society, just published, we learn that the following Parochial Libraries have been established in the last year:—

"A Parochial Library was established, during the past year, in the parish of King's Bromley, in the county of Stafford, and diocese of Lichfield and Coventry. The Rev. Thomas Moore, curate of the parish, gratefully acknowledging the receipt of the books, in a letter dated May 15, 1823, writes:

"I will thank you to offer my best thanks to the Associates of the late Dr. Bray for their kind present of many and excellent books, to form a Parochial Library at King's Bromley.

"My heart's desire and prayer are, that I may be inclined and enabled to mark, learn, and inwardly digest their valuable contents.' A catalogue of the books forming the above Library, has since been transmitted.

"In consequence of application from several of the Clergy residing in and near Cardigan, a considerable addition was made, during the past year, to the Lending Library formed at Cardigan, in the diocese of St. David's, in the year 1765. The petition from the Clergy states:

"We have always regarded with admiration the excellent Association of the late Rev. Dr. Bray; and we acknowledge with gratitude that this neighbourhood has been permitted, in a considerable degree, to partake of the blessings which the benevolence of the Association has so widely diffused. Aware that the streams of knowledge are ever flowing from the same source, we presume to inform you that the books which at present constitute the 'Lending Library of Cardigan' are far from being considered sufficient, in this neighbourhood, to answer the demands for clerical instruction and improvement. We beg leave, also, to inform you, that there is established at Cardigan a Literary



Seminary, licensed by the Bishop of St. David's, to educate for the ministry of the Church of England young men whose circumstances preclude them from the advantages of an university education. Unfortunately, the young men, so educating, are unfurnished with a competent provision of books; consequently, they labour under obvious disadvantages in the pursuit of their studies. Under these circumstances, we earnestly petition the Associates of the late Rev. Dr. Bray for a donation of books, to form, together with the books already at Cardigan, a Lending Library for the use of the Clergy of Cardigan and its vicinity, and of the young men educating for Holy Orders at Cardigan.

"The receipt of the books sent for the above purpose has been since gratefully acknowledged by the Rev. W. W. Thomas, and a catalogue transmitted.

"A Parochial Library has been also formed at Ashurst, in the county of Kent, and diocese of Rochester, and the receipt of the books very gratefully acknowledged by the Rev. John Benn, the curate.

"A Lending Library has also been formed at Old Malton, in the county and diocese of York, for the use of the Clergy resident in the deaneries of Buckrose, Bulmer, Dickering, and Ridale, all in the said diocese.

"The Rev. H. J. Todd, in a letter, dated Settrington, November 3, 1823, writes:

"I do myself the great pleasure of requesting you to present to the Associates of the late Dr. Bray, at their meeting, the most grateful thanks of very many Clergymen in this neighbourhood, and also remote from it, who will be benefitted by the Library which, by the great kindness of the Associates, is fixed to be at Old Malton. The school-house there is the place

in which a room has been kindly allowed for the books by the master of the school, the Rev. John Richardson, who has also undertaken to be the librarian. This the Archbishop of York has been pleased to approve, to whom it was thought right and dutiful to communicate the intention." A printed catalogue of such works as formed this Lending Library has also been forwarded to the Secretary by the Rev. H. J. Todd; to which is affixed the following expression of the grateful feelings of the Clergy in the neighbourhood of Old Malton.

"In the name of the numerous Clergy, whose studies may be assisted by the present benefaction of Dr. Bray's Associates, the most grateful thanks, together with their fervent prayers for the success of the Association, are here offered to benefactors at once so serviceable to the general advancement of Christian knowledge, and so kindly attentive to the particular interests of those whom they have thus signally obliged."

"A Lending Library has been formed at Llangefti, in the island of Anglesea, and diocese of Bangor.

"A Parochial Library has been formed at Cradley, Hales Owen, in the county of Warwick, and Diocese of Worcester. The receipt of the books has been very thankfully acknowledged by the present incumbent, and a catalogue returned.

"A Parochial Library has, also, been formed at St. John's, Bury, in the county of Lancaster, and diocese of Chester. The receipt of the books has been since gratefully acknowledged by the Rev. Thomas Selkirk, the incumbent of St. John's. 'I am highly delighted,' he adds, 'with this Library, and will conscientiously observe the Rules for its due preservation.'"

## ECCLESIASTICAL PREFERMENTS.

**THE REV. CHRISTOPHER BETHELL, D.D.** Dean of *Chichester*, and formerly fellow of *King's college, Cambridge*, to the *BISHOPRIC OF GLOUCESTER*.

**Brooke, J. M.A.** chaplain to his Royal Highness the Duke of York, to the rectory of *Kilmatron*; Patron, the *LORD BISHOP OF CLOYNE*.

**Butt, E.** to the rectory of *Toller Fratrum*; Patron, *J. BROWNE, Esq.*

**Cox, J. M.A.** Demy of *Magdalen college, Oxford*, to be Master of the Grammar School at *Gainsborough*.

**Deane, G. B.A.** of *St. Mary Hall*, to be one of the domestic chaplains to his Grace the Duke of Buckingham and Chandos.

**Dodson, N. M.A.** to the prebend or canonry of *South Scarle*, in the Cathedral Church of *Lincoln*.

**Escott, T.** prebendary of *Wells, Somerset*, to the rectory of *Coombe Florey*; Patron, the *KING*.

**Fraser, P. M.A.** senior fellow of *Christ's college, Cambridge*, and chaplain to his Royal Highness the Duke of Cam-

- bridge, to the Living of Bromley by Bow, *Middlesex*.
- Garnsey, T. to the perpetual curacy of Christ Church, in the Forest of Dean.
- Gibson, R. M.A. to the vicarage of Bolton-by-the-Sands.
- Hamond, R. M.A. to the rectory of Beechamwell St. John, with St. Mary annexed; Patron, J. MOTTEUX, Esq. of Beechamwell.
- Harrison, T. M.A. to the rectory of Thorpe Morieux, *Suffolk*; Patron, J. H. HARRISON, Esq. of Copford Hall, *Essex*.
- Hughes, W. M.A. rector of Bradenham and Pitchcot, *Bucks.*, to be chaplain to F. W. MARTIN, Esq. High Sheriff of *Kent*.
- Irish, E. LL.B. of Magdalen college, Cambridge, and curate of the parish of St. John at Hackney, *Middlesex*, to the afternoon lectureship of that parish.
- Lear, F. B.D. of Magdalen college, Oxford, to the rectory of Chilmark; Patron, the EARL OF PEMBROKE.
- Mackenzie, W. M.A. chaplain to the Rt. Hon. Lady Seaforth, to the rectory of Hascomb, *Surry*, and re-instituted to the Sinecure rectory and vicarage of Burghish, alias Burwash, *Sussex*, vacant by his own cession.
- Manley, M. to the vicarages of Westwell, Godmersham, and Challock, *Kent*.
- McGillycuddy, D. M.A. late of Killaloe, to the living of Killough, in the County of Down.
- Nicholl, R. to the rectory of Lanmace, *Glamorganshire*.
- Pannell, J. to the rectory of Ludgershall, *Wilts*; Patron, SIR JAMES GRAHAM, Bart.
- Pellew, hon. and rev. G. to the prebend Osbaldwick, in the Cathedral Church of York; Patron, THE ARCHBISHOP.
- Phelan, Dr. late fellow of Trinity college, Dublin, to the living of Wexford; Patron, the LORD BISHOP OF FERNS.
- Pope, B. M.A. late of Christ Church, Oxford, and minor canon of St. George's Chapel, Windsor, to the vicarage of Nether Stowey, *Somersetshire*; Patrons, THE DEAN AND CHAPLAIN OF WINDSOR.
- Purvis, R. F. to the vicarage of Whitsbury, *Wilts*; Patron, ADMIRAL J. C. PURVIS.
- Richards, W. to the living of St. Nicholas, *Glamorganshire*.
- Rose, R. M.A. to the rectory of Frenze, *Norfolk*; Patron, J. SMITH, Esq.
- Slade, S. D.D. to the Deanery of Chichester; Patron, THE KING.
- Sparke, J. H. M.A. from the sixth to the fifth prebendal stall in Ely Cathedral.
- Stephens, R. B.D. to the vicarage of Belgrave, *Leicestershire*; Patron, the LORD CHANCELLOR, by lapse from the late BISHOP OF LICHFIELD AND COVENTRY.
- Stevens, S. M.A. senior fellow of Wadham college, Oxford, to the vicarage of South Petherrym and Trenen, Cornwall; Patrons, the MASTER and FELLOWS of that SOCIETY.
- Swan, F. B.D. domestic chaplain to his Grace the Duke of Portland, and fellow of Magdalen college, Oxford, to the rectory of Smerford, with the chapel of Shonell annexed; Patrons, the PRESIDENT and FELLOWS of that SOCIETY.
- Tooke, C. B.A. to the rectory of Oddingley; Patron, the RIGHT HON. LORD FOLEY.
- Turner, J. M. of Christ church, Oxford, to the vicarage of Willemalaw, *Cheshire*; Patron, the KING.
- Turner, S. M.A. late of University college, Oxford, to be domestic chaplain to the Right Hon. Lord Yarborough.

## UNIVERSITY OF OXFORD.

Degrees conferred, Feb. 28.

MASTERS OF ARTS.—G. S. Robinson, *New college*; F. Aston, *University college*; J. Glanville, and C. R. Smith, *Bailliol college*; G. Grey, *Oriel college*, and C. A. Hunt, *Merton college*.

BACHELORS OF ARTS.—J. C. J. H. Abraham, and T. B. H. Abraham, *Wadham college*; M. C. Bolton, *Queen's college*; T. Furneux, *Magdalen hall*; W. R. Newbolt, and N. Malcolm, *Christ Church*; H. Fuller, *St. Alban hall*; O. H. Williams, *Bailliol college*; T. Fogg, and E. Baldwin, *St. John's college*; and R. I. Wilberforce, J. Bramston, and G. Trevelyan, *Oriel college*.

March 5.

BACHELOR IN DIVINITY.—A. Grayson, principal of St. Edmund hall.

MASTERS OF ARTS.—J. V. Hamilton, *Magdalen hall*, and F. H. Hutton, *Wadham college*.

BACHELORS OF ARTS.—T. Cox, *Worcester college*, grand compounder, and T. M. Foskett, *Exeter college*.

March 8.

BACHELOR OF ARTS.—C. Minchin, *New college*.

March 11.

DOCTOR IN DIVINITY.—A. Grayson, principal of St. Edmund hall.

MASTER OF ARTS.—J. D. Wingfield, *Exeter college*.

BACHELORS OF ARTS.—J. M. Collard, and R. M. C. Hunt, *Exeter college*; C. R. M. Talbot, *Oriel college*, and C. Turner, *Wadham college*.

March 19.

MASTERS OF ARTS.—J. B. Bourne, Trinity college, and J. Hunt, St. Alban hall.

March 23.

BACHELOR IN DIVINITY.—P. Winter, St. John college.

MASTER OF ARTS.—J. E. East, Christ Church, grand compounder.

February 26.

The rev. C. S. S. Dupuis, was elected a fellow of *Pembroke college*.

February 28.

E. Hammond, *B.A. University college*, A. Grenfell, exhibitor of *Corpus Christi college*, and P. Hansell, commoner of *Wadham college*, were elected scholars of *University college*, on the foundation of Sir Simon Bennet, Bart.

March 7.

C. Awdry was admitted fellow of *New college*.

March 11.

The rev. Messrs. Wilson, Harrison, and Vane, *M.A.*'s were elected fellows on the old foundation of *Queen's college*; the rev. T. Procter, *B.A. of Jesus college*, was elected fellow of *Queen's college*, on the Michell foundation; Messrs. Fox, Priestman, Braithwaite, and Jackson, were admitted probationary scholars on the old Foundation of the same Society; and the nomination of the rev. Charles T. Longley, *M.A. student of Christ Church*, and the rev. J. Dornford, *M.A. fellow of Oriel college*, as public examiners, was approved in convocation.

#### UNIVERSITY OF CAMBRIDGE.

Degrees conferred, Feb. 25.

DOCTOR IN CIVIL LAW.—C. R. Prinsep, St. John's college.

March 5.

BACHELOR OF ARTS.—J. Gore, Caius college.

March 12.

BACHELOR IN DIVINITY.—W. Jones, St. John's college.

MASTERS OF ARTS.—F. E. J. Valpy, Trinity college; and D. Tremlett, St. John's college.

BACHELORS IN CIVIL LAW.—C. Rookes, Jesus college; G. H. Storie, and H. G. Hulton, Trinity Hall, compounder.

BACHELOR OF ARTS.—C. S. Matthews, Pembroke Hall.

March 24.

DOCTOR IN DIVINITY.—Lord F. Beauclerk, Trinity college.

DOCTOR IN CIVIL LAW.—H. V. Salisbury, Trinity Hall.

MASTER OF ARTS.—R. Booth, St. John's college.

BACHELORS IN CIVIL LAW.—C. Day, St. John's college, and R. A. Templeman, Trinity college.

CLASSICAL TRIPOS.—In pursuance of a regulation of the Senate, a voluntary classical examination of those commencing Bachelors of Arts who obtained Mathematical Honors took place; and the Examiners have determined the classes in the following order of merit.

First Class.

Ds.—Malkin, Barham, Tennant, Remington, and Gurney, Trinity; Baines, Christ's, and Gedge, Catherine.

Second Class.

Ds.—Foster, Trinity; Dunderdale, St. John's; Greaves, Corpus Christi, and Furlong, Sidney.

Third Class.

Ds.—Smith, Trinity; Fearon, Emanuel; Crawley, Magdalen, and Edwards, Trinity, æq; Lutwidge, St. John's, and Wedgwood, Christ's.

February 26.

Mr. J. Packe, of King's college, was yesterday admitted fellow of that society.

February 27.

T. Hall, W. Crawley, and J. Crosland, Bachelors of Arts, of Magdalene college, were admitted fellows of that society.

Mr. P. Still, of King's college, was admitted fellow of that society.

March 4.

Mr. Alfred Power, of Clare hall, was elected University Scholar on Dr. Battie's foundation.

G. Whiteford, *B.A. of St. John's college*, is appointed to the Bishop of Ely's fellowship in Jesus college.

March 20.

The Chancellor's gold medals for the two best proficient in classical learning among the commencing Bachelors of Arts, were adjudged to Messrs. F. Malkin and W. Barham, of Trinity college.

#### ORDINATIONS.

February 29.

By the hon. and right rev. the Lord Bishop of Gloucester.

**DEACON.**—A. Harford, *B.A. Christ college, Cambridge.*

**PRIESTS.**—T. Jones, *B.A. Wadham college*, and J. Hartley, *B.A. St. Edmund Hall, Oxford*; and J. Bray, *B.A. St. John's college, Cambridge.*

## MISCELLANEOUS INTELLIGENCE.

### BERKSHIRE.

**Married.**—The rev. J. Stanier Clarke, *D.C.L. Canon of Windsor*, to Mrs. A. Aitkins, daughter of the late T. Nott, *Esq. of Ledbury.*

### BUCKINGHAMSHIRE.

**Died.**—At his rectory-house, in *Haversham*, the rev. Edward Cooke, *M.A. and LL.B. rector of Haversham.*

### CAMBRIDGESHIRE.

**Married.**—The rev. W. Pepper, of *Melbourn*, near *Royston*, to Elizabeth, eldest daughter of Mr. Joseph Scrubb, of *Meldreth.*

**Died.**—At *Feltwell*, at the advanced age of 81, the rev. Richard Stephenson, vicar of *Wickford.*

### CORNWALL.

**Died.**—At *Treleven*, near *Megavissy*, aged 85, the rev. Philip Lyne, *D.D. 52 years vicar of that parish.*

### DORSETSHIRE.

**Died.**—At his father's house, in *Poole*, the rev. Samuel Clark, perpetual curate of *Bentley, Hants.*

### DURHAM.

**Died.**—At *Durham*, the rev. J. Blackburne, *M.A. vicar of Gainford*, and rector of *Romaldkirk*.—The vicarage of *Gainford* is in the gift of *Trinity College, Cambridge.*

### ESSEX.

**Died.**—The rev. William Wilkinson, curate of *Black Chapel*, and under master of *Felsted Grammar School.*

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**Married.**—At *Longhope*, the rev. C. M. Dighton, assistant Minister of *St. Mary's Warwick*, to Maria, daughter of the rev. Archdeacon Probyn, of *Manor House.*

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Died.—At *Westerfield, near Ipswich*, the rev. James Hitch. The living is in the gift of the Lord Bishop of *Ely*.

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